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Travels through
Palestine and
Syria.
by George Robinson.
Vol. I.

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PREFACE.

" Tout homme doit au public le tribut de son activité, et devrait s'efforcer de laisser quelque [illegible] honorable de son existence."

THE Author of the present volumes, after passing the summer of the year 1828 amidst the most beautiful provinces of Spain, and the winter of the same year in the south of Italy, was induced by an accidental solicitation of friendship, to visit the Ionian Islands in the spring of 1829. But the vicinity of these islands to Continental Greece, the Peloponnesus, and the Archipelago held out temptations, for a more extended gratification of his curiosity, too strong to be resisted. He yielded;

and having had the unexpected good fortune of traversing these regions of beauty and of desolation without encountering a single hinderance, or once experiencing a moment's uneasiness, either for the safety of his person or his purse, this success imboldened him to look, with an aspiring eye, and high hopes, towards the more interesting countries lying deeper in the East, for the visiting of which he prepared himself during the winter months he spent at Smyrna.

Accordingly in the early part of the following year (1830) he embarked for Egypt by the first opportunity which presented itself, where his excursions up the Nile extended to the Second Cataract. On his return to the shores of the Mediterranean, he crossed the sea from Damietta to Jaffa; and having visited the whole of Syria and Palestine, including the countries lying east of the Jordan and the Anti-Libanus, wintered in Aleppo. In the spring and summer of 1831, he wandered over the

more interesting parts of Asia Minor and reached Constantinople in the fall of the same year. In 1832 he returned home to western Europe by way of Adrianople, Salonica, Thessaly, and Athens, entering the port of Ancona the 29th of May, 1832; "—longæ finis chartæque viæque" —an exact cycle of three years having revolved since he embarked, on the very same day, from Otranto for Corfu.

Such is the brief outline of a tour, dilating itself from an intended period of a few weeks to as many years, and undertaken originally with no other object in view than that of gratifying personal curiosity. The author can, indeed, with sincerity disclaim ever having entertained the remotest notion of putting in type his notes and observations at the time he made them; confessing with cheerfulness, that however much he may have travelled for his own amusement and instruction, he esteems his own qualifications in many ways inadequate, towards furnishing proper data for the solution or

elucidation of questions, which concern in a higher degree the Geographer and Archaiologist.

His sole object in publishing the present volumes has been the desire of being useful to society, by imparting, in a simple and imbodied form, his own direct and personal observations and notices of countries, which lie buried at present under the works of a hundred authors; and it will be found that very few travellers have made so complete and extensive a tour of the Levant as it has happened to himself to have done. For this reason, too, as well as the specific and undigressive style in which the narration is carried on, the author is imboldened to think, his work will not be without great convenience to those upon actual travel: well remembering the grievous encumbrance of huge volumes, as references on the way, which he humbly considers are much better consulted in the seclusion of a library, than on the high road from Jerusalem to Damascus.

With respect to the subject-matter of the work, no one can be more fully aware of its simple and unpretending qualities, than the author himself; who is prepared to incur blame and objection from many, for being silent, where there existed so much to enkindle the imagination, and where so many opportunities were given for discursive speculations upon political and religious questions of the very highest character. To all this charge he pleads guilty; for, indeed, it could not but have been thought presumption, with his feeble perception of the finer forms of the Beautiful in nature, to have followed in the same golden track as that of the first poetical genius of France; and therefore has he confined himself, not without self-denial and effort, in recording alone those scenes and things which were immediately under his eye, and which stood in the most simple objective relation to his mind. He has purposely avoided giving the colouring of his own opinions and impressions to

what he has described, wishing rather to be only a passive instrument in conveying an exact transcript of what he saw, to the minds of his readers. The work, on these accounts, will be found to be for the most part of a topographical character, the different localities being considered, sometimes in reference to their former state, sometimes to their capabilities for the future, and occasionally in reference to the mention of them in the Scriptures.

This is all that the author judges fit to lay before his readers, who, he hopes, when they consider how easy it is to embellish and exaggerate for the excitement of wonder, and how difficult is the portraiture of simple and naked truth, will not think him unreasonable in deprecating too severe a judgment upon himself, and upon what he has done.

PARIS, *August*, 1836.
40, Rue St. Lazare.

CONTENTS OF PALESTINE.

CHAPTER I.

Introduction—Names, Divisions, and Boundaries of the Holy Land 1

CHAPTER II.

Departure from Damietta—Mouth of the Nile—Passage of the Boghaz—At sea—Our Vessel—Passengers on Board—Arrival off the Coast of Syria—Jaffa—Yabne—Ekron—Ashdod—Askelon—Gaza—Gath—El-Arish—Setting out for the Holy City—Caravan of Pilgrims—Plain of Sharon—Ramla—Hospitium—Ruins in the Neighbourhood—Journey by night to Jerusalem—Adventure—Halt at a Military Station 10

CHAPTER III.

Route to Jerusalem, continued—Kariet-el-Aaneb—Abou Ghosh—Terebinthian Vale—Approach to Jerusalem—First View of the City—Arrival at Jerusalem—Franciscan Convent—Terra Santa Establishments—Meeting with M. de Breuvery—Death of a travelling companion—Church of the Resurrection—Calvary—The Holy Sepulchre 33

CHAPTER IV.

Route to Jericho—Bethany—Tomb of Lazarus—Fountain of the Apostles—Scene of the Parable of the Good Samaritan—Mount of Temptation—Fountain of Elisha—Jericho—Night Scene—The Dead Sea—The Jordan—The Wilderness of Engedi—Return to Jerusalem 54

CHAPTER V.

Topography of Jerusalem—Gate of Damascus—Suburb of Bezetha—Cave of Jeremiah—Prophecies concerning the City—Tombs of the Kings—Tombs of the Judges—Prophecies concerning the Jews—Valley of Kedron—Pool of Bethesda—Pretorium of Pilate—The Dolorous Way—Visit to the Mutzellim—Mosque of Omar—Site of Solomon's Temple 80

CHAPTER VI.

Topography of Jerusalem continued—Greek Convent—Castle of David—Armenian Convent—House of Annas—Mount Zion—Tomb of David—Church of the Cœnaculum—House of Caiaphas—Christian Burial-ground—Valley of Gihon—Hill of Evil Council—Tombs of the City of David—Gehenna—Aceldama, or Field of Blood—Judas—Well of Nehemiah—Prophecies concerning Zion 95

CHAPTER VII.

Topography of Jerusalem continued—Public Buildings—Hebrew Architecture—Baths—Bazaar, or Street of Shops—Dulness of the other quarters—Population of Jerusalem—Harât-el-Yahoud, or Jews' Quarter—Their Houses and Synagogues—Visit to the Khakham, or Chief Rabbi—State of the Jews in Jerusalem—Stones of the ancient Temple 110

CHAPTER VIII.

Topography of Jerusalem concluded—Brook Kedron—Garden of Gethsemane—Tomb of the Blessed Virgin—Mount of Olives—Panoramic View of the City—Church of the Ascension—Valley of Jehoshaphat—Tombs of the Modern Jews—Tombs of the Patriarchs—Mount of Offence—Village of Siloam—Pool of Siloam—A Night spent in the Holy Sepulchre—Chamber of Antiquities 121

CHAPTER IX.

Set out for Bethlehem—Valley of Rephaim, or the Giant's Valley — Appearance of the Country — Mar Elias—Star of the Magi—House of Simeon the Just—Tomb of Rachel—Rama, and the Holy Innocents—First View of Bethlehem—Arrival at the Convent of St. John—View from the Terrace—Village of Bethlehem—Church of Santa Maria—The Grot of the Nativity—Excursion to the Pools of Solomon—Country lying to the southward of them — Return to Bethlehem 138

CHAPTER X.

Departure from Jerusalem—Taking Leave of the Friars —Last Promenade round the City—The Jerusalem of the Scriptures—The Modern City—Route to Nazareth by Nablous described—Shechem, or Sychar—Mounts Ebal and Gerizim—Nablous—Jacob's Well—Sabousta, the ancient Samaria—Djenin, the ancient Jezreel—Convents of St. John in the Desert and of the Holy Cross—Former Fertility of Judæa—Its present Aspect —Lydda—Tomb of St. George—Return to Ramla—Evening spent with Padre Tomaso . . 158

CHAPTER XI.

Embark for Acre—Features of the Coast—Apollonia—Antipatris—Kanah, or Brook of Reeds—Kaiserieh, the ancient Cæsarea—Tortura, the ancient Dora—Castel Pellegrino—Caipha, the ancient Calamon—The River Kishon—Mount Carmel—Convent of the Carmelites —Arrival at Acre—Abdallah Pacha—Panoramic View of the Town—Mode of constructing Terraces—Route to Nazareth—The River Belus—Halting place—Total Eclipse of the Moon—Arrival at Nazareth . . 187

CHAPTER XII.

Route to Mount Tabor—Ascent of the Mountain—View from its Summit — Mount Hermon — Nain — En-Dor—Plain of Esdraelon—Plain of Saphet—Excessive Heat—Take Shelter under a ruined Bridge over the Jordan—Bysan, or Scythopolis—Mount Gilboa—The Lake of Gennesareth—Ride along its Shores—Hot Springs — Tiberias — Jews at Tiberias — Szaffaad — Threshing-floors—Mount of Beatitudes—Fertility of Galilee—Cana—Return to Nazareth . . 210

CHAPTER XIII.

Return to the Coast—Route from Nazareth to Acre—Saffura, or Zippor—Plain and Town of Zebulon—Vale of Abilene—Arrival at Acre—Salute from the Batteries — Latin Convent — Departure for Tyre — Route along the Coast northward—Zib—Ladder of Tyrus—Ras-el-Abiad, or White Promontory—Ancient Phœnicia—Ras-el-Ayn—Ancient Tyre—Modern Town of Tsur 240

CHAPTER XIV.

Route to Sidon—Tyrian Dye—Nahr Kasmia, or Casamiah — Beautiful Ruin — Khan by the Sea-side — Sarepta—Turkish Cemetery—Professional Mourners —Sidon, or Tsaida—Mar-Elias, the residence of Lady Hester Stanhope—Route to Beirout—The Prophet Jonas and the Monster Fish—River Tamyras—Vineyards of Damour—Plantations of White Mulberry-trees —Grove of Stone Pines—Arrival at Beirout . 262

APPENDIX 278

PALESTINE AND SYRIA.

PALESTINE.

CHAPTER I.

Introduction—Names, Divisions, and Boundaries of the Holy Land.

HAVING completed my visit to those interesting countries, Egypt and Greece, the cradle and nursery of the arts and sciences, as well as of those institutions which all civilized nations are now enjoying the fruits of in common; I became desirous of seeing the Land of Israel,—a country which, during two and three thousand years, was the only section of the earth where the worship of the true God was perpetuated: the Holy Land, in fine,—the birthplace of that religion, "which pure from the lips of its Author, and the pen of his apostles,"

is calculated to diffuse universal happiness, ameliorate the condition, and perfect the nature of man.*

This country has in different ages been called by various names,† which have been derived either from its inhabitants, or from the extraordinary circumstances attached to it. In the sacred volume it is more particularly called,

1. The LAND OF CANAAN; from Canaan, the youngest son of Ham, and grandson of Noah, who settled here after the confusion of Babel, and divided the country amongst his eleven children, each of whom became the head of a numerous tribe, that ultimately became a distinct nation. (Gen. x. 15, *et seq.*)

2. The LAND OF ISRAEL;‡ from the Israel-

* See Appendix, No. 1.

† The author deems it not inopportune at this stage of his Journal to refresh the memory of some of his readers by laying before them a succinct explanation of the names, divisions, boundaries, and inhabitants of the countries it purposes to treat of. In this resumed sketch, he has made use of the authority of the Rev. Thomas Hartwell Horne, in his "Introduction to the Critical Study and Knowledge of the Scriptures."

‡ The whole world was divided by the ancient Jews into two general parts, the "Land of Israel," and the "Land out of Israel," that is, all the countries inhabited by the nations of the world," or the Gentiles.

ites, or posterity of Jacob, having settled themselves there.

3. The LAND OF JEHOVAH, or the LORD'S LAND. (See Hos. ix. 3—Deut. xxx. 20—and Lev. xxv. 23.)

4. The LAND OF PROMISE; from the promise made by Jehovah to Abraham, that his posterity should possess it; who being Hebrews, this region was thence called the "Land of the Hebrews."*

5. The HOLY LAND; which appellation is to this day conferred on it by all Christians, because it was chosen by God to be the immediate seat of his worship, and was consecrated by the presence, actions, miracles, discourses, and sufferings of the Lord Jesus Christ; and also because it was the residence of the holy patriarchs, prophets, and apostles.

6. The LAND OF JUDAH. Under this appellation, was at first comprised only that part of the region which was allotted to the tribe of

* So called from the patriarch Abraham, surnamed the Hebrew, from his having passed over the Euphrates into the land of Canaan. After the Exodus from Egypt, they were generally called Israelites, and, on their return from the Babylonish captivity, they were denominated Jews, from the tribe of Judah, the most considerable of the twelve tribes.

Judah. In subsequent times, when that tribe excelled all the others in dignity, the whole of Israel appears to have been called Judah or Judæa. After the separation of the tribes, that portion of the land which belonged to the tribes of Judah and Benjamin, who formed a separate kingdom, was distinguished by the appellation of the "Land of Judah" or of Judea, which last name the whole country retained during the existence of the second temple, and under the dominion of the Romans.

7. The appellation of PALESTINE, by which the whole land appears to have been called in the days of Moses, is derived from the Philistines, a people who migrated from Egypt, and, having expelled the aboriginal inhabitants, settled on the borders of the Mediterranean, where they became so considerable as to give their name to the whole country, though they, in fact, possessed only a small part of it.

The LIMITS of the Holy Land have been variously stated; but from the latest and most accurate maps, it appears to have extended nearly two hundred miles in length, and to have been about eighty miles in breadth about the middle, and ten or fifteen, more or less, where it widens or contracts.

By the Abrahamic covenant, the original grant of the Promised Land to the Israelites was from the "river of Egypt unto the river Euphrates." Its precise "boundaries," declared to Moses by the God of Israel, are described in Gen. xv. 18, with all the accuracy of an eye-witness. Of this region, however, the Israelites were not put into immediate possession. It was not until the reign of Solomon that the covenant was realized to its full extent. On the conquest of Canaan by the children of Israel, JOSHUA DIVIDED IT INTO TWELVE PARTS, which the twelve tribes drew by lot, according to their families. In this division of the land into twelve portions, the posterity of Ephraim and Manasseh (the two sons of Joseph) had their portions as distinct tribes, in consequence of Jacob's having adopted them. The "northern" parts of the country were allotted to the tribes of Asher, Naphthali, Zebulon, and Issachar—the "middle" parts to that of Ephraim, and one half of the tribe of Manasseh: the "southern" parts to those of Judah, Benjamin, Dan, and Simeon; and the "country beyond Jordan" (which was first conquered by the Israelites before the subjugation of the whole land of Canaan) was allotted

to the tribe of Reuben, Gad, and the other half tribe of Manasseh. The tribe of Reuben obtained the southern parts, the tribe of Gad the centre, and the half tribe of Manasseh the northern part. The tribe of Levi indeed (which formed in effect a thirteenth tribe) possessed no lands. By divine command there were assigned to the Levites, who were appointed to minister in holy things, without any secular incumbrance, the tenths and first-fruits of the estates of their brethren.

The next remarkable division was made by King SOLOMON, who divided the kingdom he had received from his father David into twelve provinces or districts, each under a peculiar officer. The Euphrates was the "eastern" boundary of his dominions, the Philistines were "westward" on the Mediterranean sea, and Egypt was on the "south." He had therefore for his tributaries, the kingdoms of Syria, Damascus, Moab, and Ammon; and thus he appears to have possessed all the land which God covenanted with Abraham to give to his posterity. But this was only "a splendid parenthesis" in the historic page of the Israelites. After the death of Solomon, ten tribes revolted from his son Rehoboam, and erected themselves

into a separate kingdom under Jeroboam, called the KINGDOM OF ISRAEL. The two other tribes of Benjamin and Judah, continuing faithful to Rehoboam, formed the KINGDOM OF JUDAH. This kingdom comprised all the southern parts of the land, consisting of the allotments of these two tribes, together with so much of the territories of Dan and Simeon as were intermixed with that of Judah. Its royal city or metropolis was Jerusalem, in the tribe of Benjamin. The kingdom of Israel included all the northern and middle parts of the land, occupied by the other ten tribes, and its capital was Samaria, in the tribe of Ephraim. But this division ceased, on the subversion of the kingdom of Israel by Shalmaneser, king of Assyria, after it had subsisted two hundred and fifty-four years.

The Holy Land fell successively into the hands of the Syrian Kings, the Greeks and Romans. IN THE TIME OF JESUS CHRIST it was divided into five separate provinces, viz. Galilee, Samaria, Judæa, Peræa, and Idumæa.

GALILEE comprised the country formerly inhabited by the tribes of Issachar, Naphthali, and Asher, and by part of the tribe of Dan, and was divided into Upper and Lower.

SAMARIA included the tract of country which was originally occupied by the two tribes of Ephraim and Manasseh within Jordan, lying exactly in the middle between Judæa and Galilee.

JUDÆA comprised the territories which formerly belonged to the tribes of Judah, Benjamin, Simeon, and to part of the tribe of Dan, being nearly coextensive with the ancient kingdom of Judah.

The district of PERÆA comprised the six cantons of Abilene, Trachonitis, Ituræa, Gaulonitis, Batanæa, and Peræa, strictly so called, to which some geographers have added Decapolis.

The province of IDUMÆA was added by the Romans on their conquest of Palestine. It comprised the extreme southern part of Judæa, together with some part of Arabia.

UNDER THE ROMANS, Palestine was dependent on the government of Syria, and, about the commencement of the fifth century, was divided into three parts; viz.:—

1. *Palæstina Prima* comprised the ancient regions of Judæa and Samaria.

2. *Palæstina Secunda* included the ancient districts of Galilee and Trachonitis.

3. *Palæstina Tertia,* or *Salutaris,* comprised the ancient Peræa and Idumæa.

In the modern divisions of this part of the Turkish government, Palestine has not formed a distinct country, but has always been included in Sham or Syria. This latter province has hitherto been divided into pachalics or governments, bearing the names of Acre, Tripoli, Aleppo, and Damascus—but as their extent usually increased or diminished, according to the degree of influence of the individuals to whom they were respectively intrusted, their limits have never been defined with accuracy.*

* Since the occupation of this territory by the Egyptian troops (1833) it has been divided into *moudirliks* or governments, and confided to generals of division: but their boundaries being so far, only provisional, it is not deemed necessary to insert them here.

CHAPTER II.

Departure from Damietta—Mouth of the Nile—Passage of the Boghaz—At Sea—Our Vessel—Passengers on Board—Arrival off the Coast of Syria—Jaffa—Yabne—Ekron—Ashdod—Askelon—Gaza—Gath—El Arish—Setting out for the Holy City—Caravan of Pilgrims—Plain of Sharon—Ramla—Hospitium—Ruins in the Neighbourhood—Journey by Night to Jerusalem—Adventure—Halt at a Military Station.

DAMIETTA, 8th August, 1830.—I have said that we were desirous of visiting Palestine from hence. An opportunity of carrying this wish into effect, though perhaps not the most eligible one, this morning presented itself. An open rice-boat, of about fifty tons burden, was lying alongside the quay, ready to start for that country, and only waiting for a wind. We were not long in striking a bargain with the reiss or captain of this vessel, for this simple reason, that having completed his cargo, the high price we paid him—ten Spanish dollars—was all clear profit, if we except the loss of time occasioned

by his landing us at Jaffa on his way to Beirout, to which port he was eventually bound.

Having embarked our luggage, and taken leave of our excellent host, M. Darmandy, the French consul here, we went on board about noon, and immediately got under way. As we pushed off from the shore, many a poor Arab fellah gazed upon our bark with a longing eye, as if desirous to escape from the tyrannic chains of the present ruler of Egypt. But their motions were watched by the custom-house officers with a vigilance that made it impossible for us to second their wishes. We dropped down to the mouth of the river where we came to an anchor for the night.

Aug. 9.—Early this morning the pilot of the *Boghaz*,* deeming the moment favourable, came on board to conduct us over the bar. As a measure of precaution, he commenced discharging a part of the cargo into lighters, to be taken on board again, when in deep water. This operation concluded, we stood out to sea. Fortunately there was very little wind at this moment, and we could easily discern the chan-

* *Boghaz* is the term for the narrow and shallow channels through the sand-banks that stretch across the mouths of the Nile, preventing the passage of any ships of burden.

nels through which it was necessary to pass—nevertheless we touched several times, to the great annoyance of the master of our vessel, who expressed his dissatisfaction in no measured terms, and this in a language which, all who have heard it will admit, is admirably adapted for the expression of passionate feeling. At length, clearing all impediments, we brought up in safety outside the bar, where the cargo being once more taken on board, it was stowed away, and we fairly set sail.

We now proceeded to make ourselves as comfortable as the crowded state of the vessel would admit of. The passengers consisted of M. de Cadalvene and myself; M. de Breuvery* had gone overland from Cairo to Jerusalem—an Italian gentleman, and several slaves, male and female, destined for the Lady Hester Stanhope's establishment near Tsaida. The latter were accompanied by an aged and respectable-looking Turk, who had been for many years

* These gentlemen, in whose amiable and instructive society I had the advantage of travelling during the greater part of my tour in the East, have recently commenced publishing the result of their observations on these interesting countries. See "L'Egypte et la Turquie de 1829 à 1836, par MM. Ed. de Cadalvene et J. de Breuvery, avec cartes et planches."

attached to her ladyship's household. There was no cabin, though we paid as much as if there had been one; but by piling up some rice-bags, which formed the principal part of our cargo, we drew a sort of barrier between ourselves and our Arab and Abyssinian friends, with whom it was desirable not to come into too close contact; for though peaceable and inoffensive, as we had every where found them to be, *their* habits do not always accord with *our* notions of cleanliness and propriety. A matting was laid down over the rice and coffee-bags in lieu of a carpet, and a sail was suspended over our heads, to protect us from the scorching rays of the sun. The reiss or master of the vessel sat on the poop, cross-legged, with a pipe in one hand and the tiller in the other, surrounded by a turbaned crew. We had travelled sufficiently in these parts to be aware that, in our quality of Europeans, we should be expected, though not bound, to find provisions for our companions as well as for ourselves. Accordingly, at the dinner hour, directions were given to increase the quantity of pilaf usually required on these occasions. The captain and the Turk were our guests; after which, the bowl was carried to the crew, and finally to the

slaves. The wind throughout the day was tolerably fair, and we made considerable way; but it fell as the sun went down, and a dead calm ensued. We passed the night in conversation, singing, and gazing upon the starry firmament.

Aug. 10.—The usual *ennui* attendant upon a sea-voyage, we experienced on this occasion, but in a more sensible degree. Our vessel not being decked, we were not able to stir from the position we first took up, which, from the number of passengers on board, was necessarily cramped and confined. As we lay motionless on the wide expanse, we suffered much from the heat, which was excessive, and not relieved by a breath of air, until towards the evening, when a gentle ripple from the westward announced the approach of the wind, of which we stood so much in need.

Aug. 11.—Early this morning we descried land; but contrary to our expectations, instead of its being the port to which we were bound, we found the vessel steering direct for Mount Carmel. Upon reproaching the reiss for so great a deviation from the direct course, having the wind in his favour, he candidly acknowledged, that presuming time to be less an object of

consideration with us than that of our personal safety, he had carefully avoided the flat shores of Egypt, and had made for the high land just mentioned. It is in fact one of the most conspicuous features on the Syrian coast, and as no reckoning had been kept, and as, with the exception of the compass, we had no nautical instrument on board, we felt inclined to give him credit for his prudence, thus artfully put forth; but, having once recognised our position, we directed him to run down the coast to the southward, at the same time taking ourselves the tiller in hand. At three, P.M., we arrived off Jaffa. Upon making a signal, a boat pushed off from the town, and came alongside to take us on shore. Having made some preliminary inquiries of the boatmen respecting the health of the place, we lowered our luggage into their frail transport and committed ourselves to their care; not, however, without some apprehension, on account of their apparent awkwardness. In the mean while, the bark pursued its course to Beirout.

In our passages up to the wharf, we passed close under an Austrian brig lying in the roads, having brought down from Constantinople a living cargo, consisting of Greek, Armenian,

and Russian pilgrims, bound to the Holy City. The anchorage here is not secure. It is too near a ledge of rocks which lie off the town;* consequently, in bad weather, ships prefer putting to sea, to trusting to their cables. In our way to the landing-place, we passed through what appeared to be the ancient port. Whatever might have been its former capabilities, it can at present only admit small boats, and only a few of them were to be seen. To judge from the number of idle persons who had assembled on the quays, to see the milordoi† land, our arrival here had created some sensation. But if we were the object of their curiosity, we saw, in the crowds that grouped around us, wherewith to excite ours. Amongst the latter, were several persons to whom the rest appeared to show a sort of deference, habited partly in the Oriental and partly in the European fashion. Their general *mise* was that adopted by the merchants of the Levant, which consisted in a long tunic or gown of striped cotton or silk,

* When Vespasian approached the city, the inhabitants who were all pirates, fled to their ships, but a storm coming on, they were dashed to pieces on these rocks.

† The name generally given to European travellers throughout the East.

called *kombaz*, and ample drawers (*sherwâl*); but instead of the turban, they wore upon their heads, a French or Spanish cocked-hat!

Upon inquiring the character of these personages, I was informed that they were the representatives of the European powers, who had come down to greet us on our arrival; and so it appeared to be the case, for scarcely had we put foot on shore than a struggle ensued for the possession of our persons. Having declared my nationality, I was claimed by the English agent, Signor Damiani, a Levantine, and, in spite of myself, obliged to part company with my friends, who had already surrendered themselves to their respective consuls. I have no reason, however, to regret having made this gentleman's acquaintance. He conducted me to his house, which, by the by, he assured me, stood on the site of that of Simon the tanner, St. Peter's host! As far as situation goes, there was no contesting the probability, being "by the sea-side," close to the water's edge. Nor was I disposed to dispute local tradition, immediately on arriving in a country where so much of the interest of all one sees, depends upon association. As soon as I was left to myself, I began to indulge in many of the reflections that

arose out of the novelty of my situation. By setting foot on the Holy Land, I had accomplished the fervent wish, the great desire of my heart. But at the time I first conceived this wish, in my younger days, the attainment of it appeared fraught with insuperable difficulties, and even now that I was actually treading its sacred shores, I could hardly bring myself to believe in the reality of what I saw and felt.

Aug. 12.—Accompanied by my amiable host, I set out this morning to visit the town and fortifications of Jaffa. The former may be literally called a "town of stairs," for owing to the inequality of the ground on which it stands, most of the streets are paved in steps. It is built on a conical eminence overhanging the sea, and surrounded on the land side with Saracenic walls, with towers at unequal intervals. The houses, which are of stone, rise in terraces from the water's edge, and present, as approached from the sea, a very singular yet agreeable appearance; particularly to eyes wearied (as ours were), with the monotonous aspect of the mud-built villages of Lower Egypt.* But this advantage is lost in the

* "The land whither thou goest" "is not as the land of Egypt," "but a land of hills and valleys." Deut. xi. 10, 11.

absence of all appearance of verdure. Except in the immediate vicinity, where some few palm-trees (the symbol of Palestine* and the banner of the soil) raise their stately heads, the coast is remarkably dreary, consisting for the most part of low naked sand-hills. The settled population of Jaffa does not exceed four thousand souls, of whom one-fourth are Christians. It cannot be called a commercial town, for there is very little trade, the only business of the place being derived from the supplies necessary for pilgrims going to and from Jerusalem, of which it is the port.

Jaffa, or Yaffa as it is called by the natives, is the representative of the ancient Joppa, so often alluded to in holy writ. The timber hewn on Mount Lebanon for Solomon's temple was floated to this port (2 Chron. xi. 16). Here the prophet Jonah embarked for Tarshish (Jon. i. 8). Here also Peter raised Tabitha from the dead (Acts ix. 36—42), and Simon the tanner resided. Noah is said to have built the

* The palm-tree figures on several Roman coins, recording the conquest of Judæa. On the one which forms the vignette to the title-page of this volume, the Emperor Vespasian is represented :—standing ; in his right hand a spear, his right foot on a helmet, and a disconsolate woman at the foot of a palm-tree.

ark in this place, and fabulous history relates that Andromache was here chained to the rock, and that Perseus washed his wounds here, which he had received in his combat with the Centaurs. In this harbour, Judas Macchabeus burnt the Syrian fleet. In modern times, it has acquired a painful celebrity from the twofold acts of inhumanity with which the memory of Bonaparte stands charged, though attempts have been made to attenuate their enormity. The hospital where he is accused of having poisoned his sick soldiers, to prevent their falling into the hands of the Turks, is now the Armenian convent. The scene of the massacre of his prisoners is on the beach, about a mile to the south of the town.

The tract of country lying between Jaffa and Gaza westward of the mountains of Juda, and distinguished as the plain of the Mediterranean Sea, was the ancient territory of the Philistines, and included the five cities of Gaza, Askelon, Ashdod, Gath, and Ekron. This district still bears the name of Phalastin; and may be distinguished as Palestine Proper. Following the line of coast to the south, in the interval between Jaffa and El-Arish, the natural frontier of Palestine on this side, several towns remark-

able in the history of the Philistines are still in existence, though all fallen from their ancient grandeur and importance. Some present nothing but their ruins. I shall enumerate them in the order in which they appear on the map.

At one hour from Jaffa is Yabne, the ancient Jabnen or Jamnia, still a considerable village. At four hours' journey, or about twelve miles, is Edzoud, the ancient Azotus, and the Ashdod of Scripture (2 Chron. xxvi. 6). The route to it lies over an undulating surface, partially cultivated with grain and thistles. The town stands on the summit of a grassy hill, with luxuriant pasture around it. This was one of the five Satrapies of the Philistines, who when they had taken the Ark of God from the Israelites, brought it to Ashdod, and carried it into the house of Dagon their God. There are no ruins.

On quitting Ashdod, the traveller passes through the ruined village of Tookrair, situated on the top of a hill, fixed upon by some as occupying the site of Ekron, once a powerful city; but it was prophesied "Ekron shall be rooted up," and therefore it is explained, why a diversity of opinions should exist with respect to its site. The very name is missing. Its territory

was the border of the land of Judæa. Crossing the bed of a river by a broad stone bridge, he reaches in one hour and a half the ruins of Askelon, to the westward of the road to Gaza, and near the sea; another of the proud Satrapies of the Lords of the Philistines—but at the present day, without a single inhabitant within its walls! The prophecy of Ezekiel concerning this city is thus literally fulfilled—"It shall be a desolation." And what Zechariah said of it is equally come true; "Askelon shall not be inhabited."

Askelon was easily taken by the crusaders, who strengthened the fortifications, but it was subsequently retaken by Salah 'ddin, who destroyed the works made by the Christians. At a day's journey and a half from Jaffa is Gaza. It occupies the summit of a mound about three miles from the sea. This eminence is about two miles in circumference, and appears to have been wholly enclosed within the ancient fortifications, and, according to the ancient mode of warfare, must have been a place of considerable strength. There are no antiquities of any consequence. In several parts of the town may be seen scattered columns of grey granite. The inhabitants are between two and three thou-

sand, consisting of a mixed population of Turks and Arabs. The town, bereaved of its king, and bald of all its fortifications, is now governed by a Turkish Aga.* Here the caravans take in their supplies for their passage across the desert of Suez.

Crossing the Wady Gaza, in one hour from the town, is Dair. At two hours more is Khan Younes (*Jenysus*), situated on an eminence on the north side of the valley. This is the last village which pays tribute to the Pacha of Egypt. Two hours further is Rapha, anciently called Raphia. The site of Gath, the most southern city of the Philistines, as Ekron was the northern, is not known. Passing over an undulating surface, in which grass and sand dispute the superiority, in ten hours the traveller arrives at El-Arish, supposed to be the ancient Rhinoculura, seated upon a slightly elevated rock in the midst of drifting sands. Its substantial fortress, with the village hanging under its eastern front, has, it is said, a very imposing appearance. Cultivation here entirely ceases, and the water is slightly brackish. It

* "The King shall perish from Gaza." "Baldness is come upon Gaza." See Zech. ix. 5, and Ezek. xxv. 16.

is the last town on the Syrian side of the desert, and is held by the Pacha of Egypt.

Jaffa, 12th Aug.—In the cool of the evening we set out for the Holy City.* Our cavalcade consisted of my former companions, increased by a host of pilgrims and travellers of both sexes, and of almost every nation and creed, who had requested permission to join us, under a plea of affording mutual protection from the Arabs who infest this road. They were variously mounted. The richer sort, and they were Turks, rode on horses richly caparisoned. Armenians, Russians, Greeks, and Jews, followed in the train, either on mules, or on the "sprightly" asses of the country.† Their children were stowed away in pannier-baskets slung across the backs of camels. The females were veiled, but their tongues were not tied; and from their shrill voices and incessant talking, we gathered, that their influence in social life is not quite of that passive nature which we in Europe are accustomed to believe.

The first part of our road lay through gardens fenced with hedges of the prickly pear (*ficus*

* See Appendix, No. 2. † See Appendix, No. 3.

Indicus); and a formidable defence it is. I take it to be easier to throw down a stone wall than to force one's way through a barrier of this description. The fruit was ripe on the hedges as we passed, and our fellow-travellers made no scruple of helping themselves to satiety. We found it very insipid. Within the enclosures I observed the pomegranate, orange, and fig-tree, and occasionally a tower, the summer retreat of the Jaffa merchant. These gardens opened out into the plain of Sharon. This plain, celebrated in Scripture for its fertility and the beautiful flowers that grow spontaneously from the soil, stretches along the coast, from Gaza in the south to Mount Carmel on the north, being bounded towards the east by the hills of Judæa and Samaria. The soil is composed of very fine sand, which, though mixed with gravel, appears extremely fertile, and yet it is but partially cultivated, and still less inhabited. On either side of the road, ruined and abandoned villages present themselves to the view of the disappointed traveller, impressing him with a species of melancholy which he is at a loss to account for, seeing no just cause for the existence of such a state of things, in a land so "plenteous in goods" and so abundant in

population, as once it was. If he should attribute it, as most likely he will, to the misrule of those that govern, he may, upon maturer reflection, ask himself the question, The judgments pronounced against the land, have they yet received their full completion? And are not its present rulers the visible instruments of those judgments?—"Your land, strangers devour it in your presence, and it is desolate and overthrown by strangers." (Isaiah i. 7, 9.)

In three hours we reached Ramla. Here we separated from the caravan, and proceeded direct to the *Hospitium* belonging to the Franciscan convent at Jerusalem, and founded for the reception of pilgrims in their way to and from the Holy City. It stands on the skirts of the town, surrounded by a high wall, with a low narrow entrance, to prevent the lawless Arabs from riding in at pleasure. Our application for admission was not immediately attended to. The inmates of the establishment, whom we afterwards found to consist of a superior, two friars, and a lay-brother, had either retired to rest, or were unwilling to hear. At length, as we were preparing to lay ourselves down on the ground for the night, the superior made his appearance over the terrace wall, and evi-

dently not a little displeased at a visit at so unseasonable an hour. After much solicitation on our part, the gates were opened to us, and we were ushered into the refectory, whilst a hasty supper was preparing for us. During the repast, the superior, judging from the appearance and conduct of his guests, that his hospitality was likely to be followed by a contribution, relaxed in his austerity, and the conversation became more animate.

Having very recently traversed the whole of Spain, I was enabled to give him some late intelligence of his native country; in exchange for which the good old man prepared me for what I was going to see in his adopted one. Supper concluded, we were conducted to our respective cells. Though somewhat fatigued, I was unable to sleep. The heat was excessive, and being further annoyed by swarms of mosquitoes, I passed the remaining few hours of the night in pacing up and down the cloisters. These cloisters look into a garden, which, as far as a stranger can judge, is the sole object of earthly solicitude with these holy anchorites. The white walls of the cells and cloisters are covered with the names and effusions of devout pilgrims who have passed this way before us.

Some are written in the good spirit of the early times, and are extremely affecting on that account, adding thereby a new charm to a journey, already replete with the highest interest.—To-morrow we shall have attained the great object of our wishes.

Aug. 13.—Ramah, or Ramla, as it is called by the natives, is situated in a fertile plain, that formerly belonged to the Hebrew tribe of Ephraim. It is supposed to be the same as the ancient Arimathea, to which that Joseph belonged, who, having begged the body of Jesus from Pilate, took it down from the cross, wrapped it in linen cloth, and laid it in his own new sepulchre. The monks here have a tradition that their chapel is built on the site of the house wherein he dwelt. Ramah contains no antiquities of consequence; but at a short distance out of the town, towards the north-east, is a lofty tower or minaret, called the Tower of the Forty Martyrs; so called from its having once formed part (the belfry) of the monastery dedicated to the Forty who suffered martyrdom for their faith, at Sebaste in Armenia. It is ascended by a flight of one hundred and twenty-five stone steps, and a magnificent view unfolds itself on reaching the top, extending over the valley of Sharon,

bounded on the east by the mountains which "stand round about Jerusalem;" on the west by the Mediterranean, or "Great Sea,"* and open to the north and south. The church to which it was formerly attached was subsequently converted into a mosque by Saffr-ed-din, one of the sultans of Egypt; but it is no longer in existence, except as a beautiful ruin. Not far from the tower are the remains of a large vaulted reservoir, the roof of which, perforated to admit the rain, was supported by arches and pillars. From the style of its architecture it appears to have been a work of the Saracens, though attributed by the natives to the mother of Constantine. The whole of these ruins formerly stood within the town, which prove that in better days it must have been three or four miles in circumference. Indeed, lying as it does on the high road, from Jaffa to Jerusalem, it must at all times have been a great place of resort, and the fertility of the surrounding country would necessarily have increased its importance.

At ten, P.M., we continued our journey on to

* The Mediterranean is so called by way of eminence in Numb. iv. 6, and elsewhere. In Exod. xxii. 31, it is called the sea of the Philistines, because their country bordered on its shores.

Jerusalem. At this season of the year it is usually performed at night, to avoid the heats, there not being any inhabited villages on the road, and scarcely any trees sufficiently large to afford shelter from the scorching rays of the sun. Moreover, by starting at this hour, we expected to get rid of the motley crew that had fallen into our train on leaving Jaffa. It is true that we had no reason to complain of their conduct towards ourselves; nevertheless, as there was in it so little manifestation of a feeling in unison with the professed object of their pilgrimage, we thought that the quiet course of our reflections, on approaching the "city of the soul," could but experience interruption from their presence. Our party was therefore reduced to what it originally was on landing, viz., M. de Cadalvene and myself, our servants, and two or three others.

Having travelled five or six miles over a fertile but uncultivated plain, we came to the foot of a chain of mountains, forming the commencement of the district so simply described in the Gospel as the "hill country of Judæa." A little beyond the ruined village of Amoas we entered a pass called Bab-el-Wady, or "Gate of the Plain." We had so far enjoyed the light

of the moon, but here, the mountains throwing their broad shadows across the defile, it became impossible to see our way for many yards before us. As to following the track, it was a matter I abandoned to the better discernment of my mule; so dropping the bridle on his neck, I declined all further interference in his movements.

The road, for about three hours from hence, is perpetually winding amongst a series of conical hills, of no great elevation, but rugged and abrupt, and all meeting at their bases. In passing along the dry stony bed of a winter torrent, an accident occurred, which nearly proved fatal to one of the party. He was taking the lead, as we advanced in single file, when the mule on which he was mounted suddenly stopped short, in the darkest and most intricate part of the pass. Being urged on by his rider, and unable to retreat, on account of those who followed, he leaped upon a rock standing high out of the road, and looked down aghast at something that was lying at his feet, but the nature of which no one could at first distinguish. Upon a closer examination, it turned out to be the dead body of a camel, that had no doubt sunk under fatigue, during the

late excessive heats. Already, the wolves and the jackals of the neighbourhood had begun to feast upon its remains, and an unsightly object it was, particularly to our animals, who could with difficulty, and only by alighting, be prevailed upon to pass it.

At about two hours after midnight, we came to a well, near which were some ruins; perhaps those of a military station, erected to guard the pass. Here we alighted to refresh.

CHAPTER III.

Route to Jerusalem, continued—Kariet-el-Aaneb—Abou Ghosh—Terebinthian Vale—Approach to Jerusalem—First View of the City—Arrival at Jerusalem—Franciscan Convent—Terra Santa Establishments—Meeting with M. de Breuvery — Death of a travelling Companion—Church of the Resurrection—Calvary—The Holy Sepulchre.

AUG. 14.—At dawn of day, remounting our horses, we emerged from the ravine, and shortly afterwards arrived at a small village, called by the natives Kariet-el-Aaneb, and by the Christians, Jeremiah, from its occupying the supposed site of the ancient Anathoth, the birthplace of that prophet. Here our progress was momentarily arrested, in consequence of some Arab soldiers claiming a caphar or tribute-money, in the name of the celebrated Abou Ghosh, the sheikh of the place, and head of a family; who, from time immemorial, have assumed a sort of hereditary right, of levying

contributions upon all persons passing this way; and this on the score of the protection they profess to afford them, from all other robbers but themselves. On showing our firmans, they desisted from their demand, but requested *backsheesh* (a present), which we thought it prudent not to refuse. The village occupies a commanding situation at the head of an extended valley. Above it on the peak of a hill is the residence of the chieftain just mentioned. Not far from the village are the remains of a Christian church, apparently of the time of the Crusades. The monastery which was attached to it, and belonged to the monks of the Terra Santa, has ceased to be inhabited since the massacre of its inmates by the Arabs, an event which occurred about a century ago.

Continuing our journey over some rugged hills, we descend into another valley, the sides of which are cultivated in terraces, the soil being supported by walls of loose stones. A torrent flows through the lower part, and is crossed by a stone bridge. This is usually called the Vale of Turpentine, otherwise denominated the Valley of Elah; the scene of the single combat between the youthful David and

the Philistine giant Goliath. It is about a league from Jerusalem.

As we approach Jerusalem, the road becomes more and more rugged, and all appearance of vegetation ceases. The rocks are scantily covered with soil, and what little verdure might have existed in the spring, is now, in the autumn, entirely burnt up. There is a like absence of animal life; and it is no exaggeration to say, here man dwelleth not, the beast wandereth not, and the bird flieth not. Indeed, nothing indicates the immediate approach to the ancient metropolis of Judæa, unless it be the apparent evidences of a curse upon its soil, impressed in the dreadful characters just mentioned, whilst "the inhabitants thereof" are "scattered abroad." Oftentimes on the road was I tempted to exclaim, like "the stranger that shall come from a far land," "Wherefore hath the Lord done this unto the land? what meaneth the heat of this great anger?"* (Deut. xxix. 22, 24, 27.)

Impatient to catch the first glimpse of the city, I had rode on at the head of the party,

* "Because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant."—Isaiah.

when upon reaching an eminence, which for some time past we had seen before us, a line of embattled walls, above which a few cupolas and minarets raised their heads, suddenly presented itself to my anxious view. I did not inquire if this was Jerusalem. Indeed I could not have satisfied my inquiry had I wished, for not a living creature was moving without the city walls. I felt, however, that it was the Holy City;—at the same time, I was disappointed in its general appearance, and in the impressions I was prepared to receive, upon viewing for the first time, the place that had so long enjoyed the special favours of Heaven, and which at a later and ever memorable period, was fixed upon by our Lord, to be the theatre of his sufferings for our redemption. This surprise originated, not so much on account of the aspect of the town (for as yet we had seen but little of it), as from the singularity of its position; being surrounded by mountains, without any cultivated land within the range of vision, destitute of water, and not apparently on any high-road. As my companions successively came up, they evidently participated in this feeling of disappointment. We remained silent a few minutes, each one declining to

communicate his sensations to the other—or perhaps unable to do so from the novelty of our situation. After a while, we continued our march in a body towards the city.

We entered by the gate of Jaffa, or Bethlehem, as it is indifferently called, when turning suddenly to the left, in a few minutes we arrived at the Latin convent of St. Salvador, situated in the north-west corner of the city, on the sloping edge of what is supposed to be Mount Gihon. Our party being rather numerous, apartments were assigned to us in the *Casa Nova,* a sort of appendicle erected by the monks, on the opposite side of the street, for the accommodation of travellers, but more particularly of females, whom curiosity or devotion may have attracted to the spot, the rules of the order forbidding their sojourn within the precincts of the convent. The large room that fell to our lot, had been at one time occupied by the late Queen of England. It was quite destitute of furniture on entering, but soon after our arrival, four or five beds were set up against the walls, and a good-sized table placed in the centre of the room, either to eat, read, or write on, as occasion should

require. Our servants were quartered in the immediate vicinity.

We here met with our friend, M. de Breuvery, who communicated to us the distressing intelligence of the death of our young friend Bradford, who had expired within these walls, only a few days previous to our arrival. Mr. Cornelius Bradford was American consul at Lyons, and we had made his acquaintance in our excursion on the Nile. Impatient to return to Europe, he had preceded us by a few weeks, in our journey from Cairo to Jerusalem; and whilst labouring under intermittent fever, he had imprudently ascended to the terrace overhanging the building, to enjoy the refreshing breezes of the evening, when he was attacked with a violent inflammation in the throat, and died at the end of two days' illness. Such a misfortune befalling one whom we had so recently seen in the enjoyment of the most robust health, cut off literally in the days of youth (for he was only three-and-twenty), threw us all into a melancholy train of reflections, that eventually turned upon our own individual situations. In summing up the many narrow escapes which had marked the past course of

my travels, I could not help anticipating some accidents for the future, as my share of bad, as well as of good fortune; without, however, being able to form a conception, as to their nature or the period of their coming.

We remained some time in this painful state, when we were apprized of the propriety of paying our respects to the heads of the convent, they being at that moment at liberty to receive us. The superior, who has the title of the most Reverend, and all the honours of a bishop, was absent (at Constantinople, I believe) on business connected with the order. He was represented by the *Padre Vicario*, or vicar, an Italian; the *Padre Procuratore*, or procurator, a Spaniard; and the *Segretario*, or secretary. These make up the chapter for the government of the affairs of the *Terra Santa* establishments, of which Jerusalem is the head-quarters. They receive their nomination from the General of the order of St. Francis. The usual complement of monks is about forty, exclusively Italians and Spaniards. The convent is a large irregular building of stone, with several courts and gardens, the whole enclosed by a strong wall.

Jerusalem, Aug. 15.—This being Sunday,

and moreover the feast of the Assumption, mass was celebrated in the church of the convent, with more than usual pomp, and attended by a considerable congregation. Our appearance in the garb of Mussulmen, at first, excited no small degree of surprise, if not displeasure, amongst the poor Christians who were present; but the unfavourable impression was removed, when they saw us following strictly, the liturgy of the day.

In the afternoon, the dragoman or interpreter of the convent waited upon us on the part of the friars, with an offer to conduct us to the church of the Resurrection,* commonly called the Holy Sepulchre. We accepted of his offer with the more readiness, as it happened to be an hour when the public were not admitted. To them it is only open on certain days of the week, and at certain hours of those days. The crowd of pilgrims who press for entrance on those days (not in the most orderly manner) is, I am told, immense, particularly on the great feast of Easter. On these occasions, the Turks

* Kenissat et Kiamat, in the language of the country. By the Arabs it is called Kenissat at Komamat. This last word means "a lay-stall," in allusion to the place where the holy cross was found.

who keep the door, treat them in the roughest manner, notwithstanding they pay for admission, squeezing and beating them about like so many cattle.* To obtain admission at any other time, it is necessary to have a special order from the governor, with whom, or with whose agents, the keys are deposited.

On leaving the Casa Nova, we turned down the street to the right, which leads to the gate of Bethlehem. It is called *Harat el Nassara*, or the "quarter of the Christians." The first street to the left, brought us before the Church of the Sepulchre. Though its handsome cupola is distinguishable from most parts of the town, there being no peristyle, the access to the church itself is difficult, being nearly surrounded by buildings, which at various periods have been allowed to be run up against it. It can only be entered from the south. On this side there is an open paved court, presenting to view a large portion of the sacred edifice. A considerable traffic is here carried on in crucifixes, carved shells, beads, and chaplets, the venders sitting down on the ground beside their wares. A gateway formed of two pointed arches, of Gothic or

* See accounts of Travellers *passim*.

Saracenic architecture, faces the court, and formed, no doubt, originally, a lateral entrance. One of the doors has been walled up. The existing one is formed of massive materials, and has a small aperture in it, to communicate with visiters from without. Over the doorway is a narrow frieze in low relief, representing the triumphant entry of our Saviour into Jerusalem. To the left of it is a high tower, anciently the belfry.

The church, when open to the public, is guarded by Turks, who sit on a raised divan, spread with mats and cushions, within the walls, and exact a small tribute from all who enter. The presence of such persons, in such a garb, is no doubt calculated to revolt the feelings of the far-travelled pilgrim, but particularly if he is aware of the punishment that awaits the Christian, who should venture to pass the threshold of a mosque. He may, however, console himself with the reflection, that it is mainly owing to the protection thus interestedly afforded, that this and other places, the objects of his devotion or curiosity, have been preserved from destruction. There is nothing remarkable in the architecture or decorations of the building, either internally or externally, being necessarily

irregular in its form, from an attempt to bring under one roof the various places it comprehends. But, once ushered within the walls, the doors shut upon us, and our voices softened down into a whisper, we felt ourselves impressed with the *genius loci,* or reverential awe, due to the sacredness of the place.

Our attention was first directed to a slab of polished marble in the floor of the entrance hall, said to cover the "Stone of Unction" on which the body of our Lord was washed, anointed, and prepared for the tomb. (St. John xix. 39.) It is surrounded by a low rail, and several rich lamps are hung suspended over it. Advancing a few paces to the left, we came into that part of the church properly denominated the Nave. It is an open space, in the form of a circle, about thirty-five paces in diameter, and surrounded by sixteen pillars, supporting galleries, and covered in by a dome, not unlike that of the Pantheon at Rome. In the centre of this area, and immediately under the aperture through which the light is admitted, rises a small oblong building of marble, twenty feet in length by ten in breadth, and about fifteen feet in height, surmounted by a small cupola, standing upon columns. This covers

the supposed site of our Lord's tomb. It is approached by steps leading into an ante-room or chapel.

It should be observed that the first founders of the church, in order to reduce the rocky inequalities of Calvary to a plain area, were obliged to cut away several parts of the rock, and to elevate others, taking care that none of those parts of the hill, which were reckoned to be more immediately concerned in our Lord's passion, should be altered or diminished. Taking off our turbans and shoes, at the desire of the dragoman who attended us (some pilgrims advance on their knees), we entered the sacred adytum. In the outer chapel we noticed a block of polished marble, about a foot and a half square. It marks the spot where the angel stood who announced the tidings of the resurrection to the pious women. "He is not here, he is risen as he said: come and see the place where the Lord lay." (Matt. xxviii. 6.) Stooping down to pass under a low narrow door, across which a curtain is drawn, we entered the sanctuary or sepulchral chamber. To the right, is an altar erected over the "new sepulchre," where, according to ancient tradition, the body of our Redeemer was deposited by Nicodemus,

after he had taken it down from the cross. (St. John xix. 39, 42.) Above it, a vast quantity of lamps, gold and silver, the gifts of Christian potentates, are suspended, and kept constantly burning. The walls are cased in marble of a darkish colour, and the roof much blackened by the smoke of the lamps. The space before the altar is very confined, not admitting of more than three or four visiters at a time.

After remaining some minutes on our knees, contemplating the mysteries of the redemption, which were concluded on this hallowed spot, we withdrew, and entered the choir of the church facing the entrance of the sepulchre, and running towards the east. It is in the possession of the Greeks of the Oriental Church. Here it may be well to observe, that although the different sanctuaries and altars, of which I shall have occasion to speak hereafter, may be visited by Christians of all nations for private devotions, none but the sect, to whom it has been particularly assigned by the authorities, is at liberty to exercise there any public office of religion. It is not to be wondered at, therefore, that the several portions of the church, as well as the relics it contains, should have

become objects of contention between them. As they are to be purchased from the Turkish authorities, the highest bidder becomes the possessor.

Previous to the year 1685, the Roman Catholics, or Latins (as they are here styled), were in undisturbed possession of the church, and enjoyed the exclusive right of performing every act of devotion within its walls. The Greeks of the Oriental Church then invaded their privileges, and the most violent commotions have at times taken place. On the 12th of March, 1808, a great portion of the edifice was destroyed by a fire, which consumed the Armenian chapel, where it commenced, the Greek chapel, the cells of the Franciscans, the chapel of the Virgin, and the great dome. It likewise destroyed many of the fine marble columns and mosaic works of its founder St. Helena. The sepulchre itself was not injured. The present building was commenced immediately afterwards, and finished in September, 1810. It happened that, at the time of the conflagration, the funds of the Terra Santa were very low, and that, at the same epoch, the attention of the church of Rome was otherwise engaged, and the devotional fervour of Christians in

Europe (according to the report of the monks) somewhat relaxed. The consequence was, that the Greeks, backed by their co-religionists the Russians, having offered to defray the expenses of reconstruction, were put in possession of what are esteemed the most valuable portions of the edifice. Here, then, that mortal antipathy which unfortunately every where exists between the members of the two communions, breaks out into actual warfare; giving rise to scenes (if we may credit the accounts of travellers) lamentable to the cause and interests of religion.

To return from this digression—the chapel I alluded to above, the choir, belonging to the Greeks, is fitted up in the usual style of such edifices. It is walled in and rounded off at the upper or eastern extremity, where stands the high altar. In the centre of the floor of the choir is a circle, which the Greeks call the "navel of the world," imagining it to mark out the centre of the earth.* On the eve of the Greek Easter-day, the ceremony of receiving the αγιος φως or Holy Fire, is performed in this chapel. The fire, it is pretended, bursts forth from the sepulchre in a supernatural manner, and the

* The ancient geographers placed the Holy Land in the centre of the then known world.

pilgrims of the Greek communion light their torches at it, believing that they receive it from heaven.* At the western or rounded end of the sepulchre, a small modest chapel has been formed for the devotions of the Copts. It has no communication with the other compartments. The arcades under the surrounding galleries are enclosed, and occupied by the Armenians, Georgians, Abyssinians, and other branches of the Christian religion, and fitted up in the style of the sect to which they respectively belong.

From these, we were conducted to the chapel of the Apparition, which is on the north side, and so called in commemoration of our Saviour appearing to Mary Magdalen, after his resurrection, to console her in her sufferings. (St. Mark xvi. 8, 9.) It is in the exclusive possession of the Latin friars, the entrance to whose apartments, is from a door on the left hand. There is none from without; consequently, though nominally guardians of the sepulchre, they are in fact themselves prisoners at the discretion of the real keepers, who are the Turks. They have likewise an organ, a source of much annoyance to their neighbours the Greeks, all instruments being interdicted in their service. Besides the

* See Appendix, No. 4.

centre altar, on the left hand is a smaller one, dedicated to the Holy Cross, and to the right, and near the door, another, erected in commemoration of the Flagellation of our Saviour. (St. John xix. 1.) The fragment of granite column is shown in a recess, as being part of the identical pillar to which he was attached! *

Going out of the chapel, and passing outside the enclosure of that belonging to the Greeks, already described, we came to the altar of the prison, where Christ was confined whilst the preparations were making for his crucifixion. Immediately behind the choir is another altar erected over the place where the soldiers drew lots for his garments. (St. John xix. 23.) A little to the right of this, we descended by a flight of about thirty steps into a subterraneous chapel called after St. Helena. It is without any ornament. From hence, there is a further

* The author, as a lover of truth, in the course of his narrative will omit nothing that can fall under the traveller's notice, however much this spirit of candour may expose his religion to ridicule. Once for all, the "*on dits*" concerning relics and localities form no necessary articles of his faith. At the same time he trusts that the reader will give him credit for a fair portion of discrimination on these occasions, and not confound him with the over-credulous.

descent of eleven steps into a rocky humid cavity, where the three crosses are reported to have been found by the above-named Empress. It was subsequent to this discovery, that she built the magnificent fabric, of which we now see the remains.*

Returning up into the church, close to the left, is the chapel called *Impropere*, where a block of marble is shown, as the one on which our Saviour sat whilst mocked with the ensigns of royalty and buffeted by the soldiers. (Matt. xxvii. 27, *et seq.*) From hence we ascended a dark narrow staircase, which brought us out upon the rock of Calvary, otherwise called Golgotha.† A part of the steps, nineteen in number, run up the sides of the church wall, and are of wood, the remainder are cut into the solid rock. It stands south-east of the sepulchre, and is distant from it about one hundred and ten feet. Its summit is level, and forms a platform forty-seven feet each way, on which is a chapel divided into two compartments, separated from each other by arches. In the inside one, a piece of mosaic work marks out the spot where the nailing on the cross took place. In the

* See Appendix, No. 5.

† See Appendix, No. 6.

outer one, is an altar or marble slab, perforated, so that the ancient recipients of the three crosses, and the "rent" in the rock (said to have been made by the earthquake which happened at the sufferings of the God of Nature),* may be seen, but not touched.

Of course the sceptical will say, as has been said, that the former was made by the hand of man; but no one has ever contested that the fissure is a natural one,† though at what period it was made, may be a matter of uncertainty. But the justification of these details are unimportant to the true Christian pilgrim. An uninterrupted chain of evidence has proved to his entire satisfaction, that this is the site, whereon the humiliation, the trials, and the agonies which were to precede the triumphs of a Redeemer, came to a final close. "Those things which God had showed by the mouth of the prophets, that Christ should suffer, he hath so fulfilled," within a few yards from the spot on which we are now standing, first contemplating the acknowledged fact,‡ and then, forgetful of

* Matt. xxvii. 51. † See Appendix, No. 7.

‡ Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio adfectus erat. (Tacit. Annal. lib. xv. cap. xliv.)

the locality, absorbed, as it were, in the immensity of its import to the Christian world!

As I before observed, the church contains nothing remarkable either as to sculpture or painting, although it is said (and it is very probable), some valuable pictures once adorned its walls. Perhaps they were sold in a moment of distress, for there is no end to the *avanias* or forced contributions levied upon them by the local authorities, and upon the most frivolous pretences.

Having completed our inspection of all that is most worthy of remark in this far-famed sanctuary, we retired, and returned to the convent. In our way home, we could not but help regretting that the original founders of this and similar edifices in the Holy Land, in enclosing the hallowed places, the objects of their veneration, were not satisfied with merely affording them protection from the injuries of the weather, and the hands of the profane. Had they been allowed to remain in their primitive state, without any artificial embellishment whatever, there is reason to think that the sceptical would have doubted less; and that those who differ with the present guardians of them in matters of religion, would have more willingly believed

in their authenticity. As it is, the over-zeal of the early Christians, by altering the face of nature, erecting altars and consecrating them to divine worship, have unconsciously done more mischief to the real interests of religion, than the ravages of time, or their total obliteration, could have done.

This is our view of the matter now, but at the time they erected this expiatory monument on the site of Calvary, it must be borne in mind that there was more unity of feeling and sentiment amongst Christians, than exists at present. In those days (about the commencement of the fourth century), by the conversion of Constantine, their long persecuted faith had at length triumphed over the proud superstition of their heathen rulers; and in proportion as they had suffered and watched over in silence, the localities that were connected with the origin of their religion, when once the obstacles to the free worship of the true God was removed, they hastened to erect monuments of a more permanent description, than what had hitherto marked these sites; and in a style of magnificence worthy of Him, to whom henceforward they were consecrated, by the universal assent of a fervent and grateful people.

CHAPTER IV.

Route to Jericho—Bethany—Tomb of Lazarus—Fountain of the Apostles—Scene of the Parable of the Good Samaritan—Mount of Temptation—Fountain of Elisha—Jericho—Night Scene—The Dead Sea—The Jordan—The Wilderness of Engedi—Return to Jerusalem.

JERUSALEM, Aug. 16.—Although we had as yet seen but little of the Holy City, we were induced to avail ourselves of an opportunity, which this morning presented itself, of visiting the shores of the Dead Sea, the river Jordan, and the very ancient town of Jericho. An expedition to these parts, at all times infested with marauding Arabs, knowing no other right than that of the strongest, is always attended with more or less danger, but particularly when unaccompanied by a military escort; a protection only to be procured by presents to the Governor, and a liberal disbursement of money to his attendants. The circumstance of there

being other strangers ready to start for these places, brought the quota of contribution within our reach, and at the same time gave us courage to follow up our inclinations.

We went out by St. Stephen's gate, so called from its vicinity to the spot where the protomartyr suffered (Acts vii. 58), and, crossing the valley of Kedron, we followed the path which winds round the edge of Mount Olivet, for about half an hour, when we arrived at the little village of Bethany, situated on its eastern brow.* We halted here a few minutes, to gratify the pious curiosity of those who wished to visit the supposed tomb of Lazarus, out of which he was raised to a second mortality by the enlivening voice of Christ—"Lazarus come forth." Celebrated as it became by this display of divine power,† Bethany was more particularly distinguished, as being the spot to which our Lord retired of an evening with his disciples, after a laborious day's work in the city and in the temple. As such, it is particularly interesting to the Christian traveller.

* "Bethany was nigh unto Jerusalem, about fifteen furlongs off." (John xi. 18.) It is now called Lazarie.

† "I am the resurrection and the life." (John xi. 25.)

From hence we descended into a narrow valley, at the head of which is a copious spring of excellent water, called after the apostles. It is walled round, and covered in with a roof, as are most of the fountains of this country. Here we stopped a second time, to wait for the coming up of the stragglers, and to refresh ourselves at the very fountain, where, probably, our Saviour and his disciples often refreshed themselves in their way to and from Jericho, which in those days was a considerable place, and the residence of a great number of priests and Levites. At that time this road, leading from "Jerusalem over Jordan to Peræa," was much frequented for the purposes of traffic, and on account of the changes of the courses of the priests ministering to the temple. It is now entirely deserted. In the whole distance from Jerusalem to Jericho we did not meet with a living creature, nor did we see any thing that indicated the habitation of man, or the mark of his hand on the soil.*

From this place, for several hours, it winds through a country of forbidding aspect. The

* "The highways lie waste, and the wayfaring man ceaseth." (Isaiah xxxiii. 8, 9.)

hills are precipitous, and without verdure; the ravines are deep and abrupt, and desolation appears on every side. It is held to be the most dangerous route in Palestine, being, as of old, greatly infested with robbers.* It has been often observed, that a more appropriate place could not have been chosen as the scene of the affecting and instructive parable of the benevolent Samaritan; though by some judicious commentators it is thought, that what is related is not mere fiction, but real history.

About three hours from the city, there are the ruins of a convent and Khan, erected upon the spot where the inn, mentioned in the narrative, is supposed to have stood. Here our guards prepared us for an attack; and as they rode forward to reconnoitre, every eye was on the alert, every ear upon the *qui vive*—but we passed on unmolested. Whether they really anticipated one, and that our numbers imposed upon our hidden enemies, or that they abused our credulity to enhance the merits of their services, I will not pretend to say; but this I can affirm (and I have seen many scenes of

* From the frequency of the murders committed on it, it was anciently called "the bloody way."

desolation), that I never passed through a country more favourable for the attacks of banditti, and never have seen places better adapted for concealment, both before and after the deed, than those that presented themselves on this road.

In two hours from the ruins, the road terminates at the foot of a very high mountain, and then branches off abruptly into the plains of Jericho. This last mountain, according to tradition, is the one into which our Saviour suffered himself to be led by the Spirit, that he might show him all the kingdoms and the glory of the world. It was in the recesses of this mountain also, that Christ performed the rigorous fast of forty days, whence its name amongst the moderns, *Quarentania*. It is as the evangelist describes it, "an exceeding high mountain," and apparently of difficult ascent. Like those we had just passed under, it is calcareous, with scarcely any vegetation, and shattered as if the earth had suffered from some great convulsion. In its sides are several caves, excavated by the hermits of the middle ages, in which they kept their Lent, in imitation of the fast of Jesus Christ. We did not attempt to visit them, not daring to turn out of the road,

and even there, we were not without our apprehensions of danger.

On quitting the mountains, we descended by a steep and rugged path into the plain of Jericho. Here our attention was called to a fountain, said to be the one whose waters were sweetened by a miracle performed by the prophet Elisha. "The men of Jericho represented, that though the situation of the town was pleasant, the water was naught (or bitter), and the ground barren; and he said, Bring me a new cruse, and put salt therein; and they brought it to him. And he went forth unto the spring of the waters and said," etc. etc. (See 2 Kings ii. 19—21). They are at present received into a stone basin, whence issuing in a copious stream, they divide themselves into several smaller ones, and after supplying some scanty patches of cultivation, are finally lost in the sandy plain.

In one hour from the spring, we reached Richa, a miserable village, standing on the site of the ancient Jericho, and consisting of twenty or thirty Arab huts, rudely constructed, and defended by a barrier of dried thorns. We alighted at an old square tower standing in a court surrounded by a wall, the dwelling of the

chief of the district. It is vulgarly called the house of Zaccheus the publican, who dwelt at Jericho. The portion of the building assigned to us for the night was the upper story of the tower, the ascent to which was by a broken stone staircase. The roof also had fallen in, and was replaced by some boughs of trees. Here, after satisfying our appetites by a hasty meal, we lay ourselves down to rest upon some matting which was furnished us in lieu of bedding.

Although, on any other occasion, the fatigue incident upon a long day's journey, would have disposed us to sleep, even on this hard couch; at the present juncture, we felt little inclination to indulge in its allurements. Mine was troubled and of short duration. At the end of a few hours I awoke, and, finding my companions still asleep, I arose, and leaning over the parapet wall of the tower, I sought converse and company in the many associations which crowded upon my mind, connected with the place. As may be conceived, they were of the most interesting kind; and being heightened by the actual presence of many of the objects themselves, they left impressions and recollections which no time can efface.

A vast expanse of still water opens to the south. It is the Dead Sea, otherwise called the Lake Asphaltites. To the east, lies a chain of mountains, whose rugged outline, distinctly marked out by the moon rising in their rear, reveals the summits of Nebo, Peor, and Pisgah. At their dark bases, flows a considerable stream, coming from the north, and bending its silent course towards the sea. It is the river Jordan. To the west, the view is bounded by a mountainous range, of lesser altitude than that running parallel with it, to the east. Those are the Judæan hills, through which I passed in the morning, in my way down to Jericho. The canopy of heaven, at this moment, appears to be lit up with more than usual brilliancy, and the twinkling and falling of the stars, offers a strange contrast to the gloom, which hangs over every object seen on the nether earth.

The lake to the south, brings back to my remembrance, the once fruitful vale of Siddim, in whose bosom stood many great and populous towns, to wit:—Sodom, Gomorrah, Admar, Zeboim and Zoar; now all lying ingulfed beneath its waters, and enveloped, as it were, in the winding-sheet of death. These shores once trod by Abraham and Lot, and whereon they

received the visits of angels, are now only resorted to by the wild Arab of the Desert, and even he has a superstitious dread of the place. The eastern hills remind me of the wanderings of the Israelites, the altars of Barak, the prophecies of Balaam, and the death of Moses.

From the top of Mount Nebo, on their return from Egypt, the Israelites first beheld the "land of promise," and there, their illustrious chief breathed his last. That land, they did, in fact, become possessed of; but, because of their subsequent transgressions, they were again dispossessed of it, and their descendants are to this day wanderers over the face of the wide world. The Jordan tells me of the dividing of its waters by Joshua, Elijah, and Elisha, the passage of the Israelites, the baptism of Christ, and the preaching of St. John. At no great distance from the present village, stood the ancient city of Jericho, where was a school of the prophets, and where Elijah and Elisha performed many miracles. Here Zaccheus entertained our Lord, and here Bartimeus was restored to sight. In this plain, the patriarchs often pitched their tents, and many sanguinary battles were fought.

On some occasions, the God of Armies made a signal display of his divine power in favour of

his chosen people, but particularly when the walls of Jericho fell down at the voices of the multitude, and at the sound of the trumpets of the priests. On others, as at the siege of Ai, in punishment of the sins of Achan, he allowed them to be smitten by their enemies. But it was not to the plain alone, or to its immediate neighbourhood, as already referred to, that these manifestations of omnipotence were confined. As I gaze upon the expanse above, I think of the translation of Elijah to heaven in a chariot of fire; and look to where the heavens opened, and the Spirit of God descended like a dove, and lighting upon Jesus, a voice from heaven was heard, saying "This is my beloved, Son in whom I am well pleased."

Never can I forget this memorable night, and never can scenes which suggested reflections of such unprecedented interest be entirely obliterated from my memory.

Jericho, Aug. 17.—At an early hour this morning, accompanied by the escort we had brought from Jerusalem, now increased by a guard of horsemen, which the governor of this place had provided us with, we impatiently set out for the Dead Sea. Thither we arrived in about two hours, and near the place where it

receives the waters of the Jordan. On our way to it, and long before we had reached its shores, all appearance of vegetation had ceased, and the surface of the plain was whitened all around with a saline crust, brought out by the action of the sun after rain, from a soil evidently impregnated with this mineral.* For some distance away from its present margin may be seen a sort of high-water mark, probably produced by the backwater at the period of the "swellings of the Jordan." The space intervening, is furrowed as it were by the waves, and strewed with drifted wood, whitened by the sun.

The sea is open on the north to the plain of Jericho. On this side, its shores are flat, and a kind of bay is formed extending about five or six miles across. A double line of rugged mountains, of the same appearance as those bordering on the bed of the Nile, but of greater altitude (those on the Arabian side are the highest), enclose its waters on the east and west. They are apparently separated by a distance of seven or eight miles, and seem to descend abruptly to the lake. The eye looks

* To this circumstance Moses alludes in Deut. xxix. 23. "The whole land thereof is brimstone and salt."

in vain for its boundary to the south. In this direction it evidently increases in breadth.

The general appearance of this wilderness of land and water, over which an awful silence reigns, is gloomy in the extreme, and calculated to depress the spirits of the beholder. Unlike the Oasis, which occasionally refreshes the eye, in wandering over the desert, it is even more desolate than the desert regions, by which it is surrounded. Nevertheless, to explain the discrepancy found in the accounts given of it by various travellers—the impressions they seek to convey, perhaps for the sake of effect, (conjuring up imaginary horrors, where only natural deformities exist), are not always those they received—much depends on the hour, and the state of the atmosphere at the time it is seen. For instance, at the period of our visit, the surface of the lake was gently ruffled by a breeze from the south, and the sky was without a cloud, consequently that gloom which is usually observed, did not prevail, at least in its whole extent. The stillness is partly owing to the hollow of the basin in which the sea lies, not admitting the free passage necessary for a strong breeze; and partly to the density of its

waters, containing, it is said, one fourth of their weight of salt.

The soil around it, impregnated also with salt, produces no plants, and the air itself, which becomes loaded with saline particles from evaporation, cannot be favourable to vegetation. Hence the deadly aspect which reigns around the lake.—Its waters, besides being intensely salt, are extremely bitter and nauseous to the taste, though perfectly clear and free from any smell.* Nevertheless, we should not have felt tempted to bathe, had we not been desirous of ascertaining, by personal experiment, the extent of their noted buoyancy. The descent in this part is gradual, so that, to gain our purpose, we were obliged to wade out some distance, before we could find sufficient depth for swimming. Here, although we found greater support than in sea water, it was equally necessary to make use of our arms and legs in swimming; and though we floated on our backs with greater facility than elsewhere, from the unusual gravity of the waters, we saw enough to convince us that the accounts given of its properties in this respect, both by ancient and modern writers,

* See Appendix, No. 8.

had in most instances, been greatly exaggerated.*

During the few hours that we remained in this neighbourhood, we confess we did not see any birds; but it is not true that the exhalations of the lake are so pestiferous, as to kill those which attempt to fly over it. The absence of those of the aquatic species may be accounted for, by the want of sustenance, the lake not being known to contain any fishes whatever; whilst the terrestrial portion, from the total absence of vegetation, would find its neighbourhood equally unattractive.

We picked up on its shores several pieces of a black substance resembling hardened pitch. The hills bordering on the lake are said to abound with it. Being held in the flame of a candle, it soon burns, and yields an intolerable stench. It has the property of losing only a part of its weight, but none of its bulk, in burning.—I did not meet with any of the bitumen, for which this lake was so famous, my observations being confined almost to one spot, the northern end. In ancient times, it was a valuable article of commerce. In Egypt it was

* See Appendix, No. 9.

used in large quantities for embalming the dead.

This remarkable expanse of water, covering the once fruitful vale of Siddim, a vale so rich and beautiful, that the sacred historian compares it to the Garden of Paradise, has at various times received different names, expressive of its character and origin. In Scripture it is called the Sea of the Plain (Deut. iii. 17.; Joel xv. 5), from the circumstance just mentioned; the Salt Sea (Deut. iii. 17.; Josh. xv. 5), from the extremely salt and bitter taste of its waters; and the East Sea (Ezek. xlvii. 18.; Joel ii. 20), from its position with respect to the Judæan mountains. By Josephus and the Roman writers it is spoken of under the appellation of the Lake Asphaltites, that is, the Bituminous Lake, from the abundance of the bitumen found in it. The more familiar name, the Dead Sea, is in allusion to the ancient tradition, erroneously but generally received, that no animal could exist in its salt and hydro-sulphuric waters. The natives call it Bahr Louth, or the Sea of Lot. Its dimensions have been variously stated, never having been accurately surveyed.*

* See Appendix, No. 10.

Pliny states the total length to be one hundred miles, and its greatest breadth to be twenty-five. But Dr. Shaw, and other modern travellers, who appear to have ascertained its dimensions with accuracy, have estimated its length to be about seventy English miles, and its greatest breadth twenty.

The particular situation of the five cities, Sodom, Gomorrah, Admah, Zeboim, and Zoar, the four first of which were victims of the divine vengeance,* not being known, no discovery of their remains (if any exist) have as yet been made.

Remounting our horses, and proceeding along the shores of the Dead Sea, over a loose soil yielding to our horses' feet, we shortly arrived at the place where the Jordan discharges itself with great impetuosity into the lake. On seeing so large a body of water† continually rushing into the lake (which besides being the receptacle of the Jordan, is also that of several other mountain torrents), without any sensible rising on its part, an inquiry naturally suggests itself, where does it find its discharge?

* See Gen. xix. 24.

† Dr. Shaw calculated that it discharges daily into the Dead Sea, 6,090,000 tons of water.

Some writers have been inclined to suspect, that it has a hidden communication with the Mediterranean, but as we know of no such issue, we are left to suppose it is carried off by evaporation.* It was long doubted also by what medium the waters of the Jordan were discharged previous to the formation of the Dead Sea; but the recent discoveries of Burckhardt have led to the supposition that they were carried into the Red Sea through its eastern gulf. Its ancient bed, now filled up with drifted sand, is traceable in this direction in its whole extent.† At the point where it now mingles its waters with those of the Dead Sea, the Jordan may be about fifty yards across.

From hence, following the right bank of the stream, which is overshadowed by willows and other shrubs, marking out its course, at the same time almost concealing its waters from view, in about one hour we arrived at the place where it takes a sudden turn to the westward. At this point it is not more than twenty yards across, and as the banks on either side gradually slope to the river, which is here com-

* See Halley, etc.

† See Appendix, No. 11.

paratively shallow (being only four feet deep), it is presumed that this was one of the common "fords" or passages, often mentioned in Scripture, and perhaps the very one lying "right against Jericho," and leading to Bethabara* beyond Jordan, where, after the temptation of our Lord, St. John administered the sacred rite of baptism. Tradition points it out as the spot where the Israelites marched over Jordan on their first entrance into the promised land, and the precise place where our Saviour was baptized by St. John.†

Here we dismounted and prepared for a second bath. This we did with the more alacrity and pleasure, as being anxious to rid ourselves of the saline particles which had adhered to our skin, and mingled with our hair, by bathing in the Dead Sea. Those amongst our party, whose skin was excoriated by recent exposure to the sun, suffered severely from its

* The word Bethabara is said to mean in Hebrew "the place of passing over." I believe there is no mention of bridges in Scripture.

† The spot chosen by the Greeks is some miles to the southward. At the period of Easter many thousand pilgrims, chiefly of the latter faith, come down to the Jordan to bathe, under the protection of the Mutzelim or Governor of Jerusalem and a strong military force.

smarting effects. In endeavouring to wade across, the bed of the river being pebbly, and the current extremely rapid, I could with difficulty maintain myself on my legs. Those who attempted to swim (and there were some expert swimmers amongst us), could not long struggle against its violence, but were carried down the stream, and only extricated themselves by catching hold of the boughs which overhang its banks.

The water of the Jordan, which is rather warm than cold, at this part of its course, is of a whitish sulphurous colour, but free from any taste or smell. The discoloration, nevertheless, does not appear when put into a glass. —There is apparently a double bank to this river, the lower or immediate one its present boundary, is at this moment (August), six or eight feet above the level of the water. The upper line of bank is at some little distance (perhaps a furlong) from the lower one. The intervening space is filled up with a natural forest of tamarisks, willows, oleanders, and other shrubs. In this entangled thicket, termed the "pride of Jordan," near the cooling stream, remote from the habitation of men, several kinds of wild animals are said to repose as

formerly, though no longer disturbed by the swellings of the river.* We suppose by these were meant ounces, not uncommon in Palestine, wolves, and jackals. But these we did not fear. What we really dreaded was an attack from Arabs, for whom this is quite as good a covert as for wild beasts. We expected to see them rise up from behind every bush that we passed.

In the days of Joshua, the Jordan overflowed all its banks, a circumstance which is not known to occur at present, at all events not annually. If the outer bank really marks out the ancient elevation during the rainy season, or the melting of the snow on the summits of Lebanon, it is difficult to account for the decrease of the supply of water, unless we suppose that it has worn its channel deeper, or found some other issue. It is still, however, the largest river of Palestine.† It rises a few

* This circumstance gave occasion to the beautiful allusion of the prophet.—"He shall come up like a lion from the swellings of Jordan against the habitations of the strong." (Jer. xlix. 19.)

† Although rivers are frequently mentioned in the Sacred Writings, yet, strictly speaking, the only river in the Holy Land is the Jordan, which is sometimes designated as "the river," without any addition, as is also the Nile (Gen.

miles N.E. of Paneas (better known under its subsequent name of Cæsarea Philippi), at the foot of Mount Hermon, a branch of the Anti-Libanus. Its apparent source flows from beneath a cave at the foot of a precipice in the sides of which are several niches with Greek inscriptions. During several hours of its course, it continues to be a small insignificant rivulet. Crossing the bogs and fens of the lake Merom, subsequently called Samochonitis, after a course of fifteen miles, it passes under the city of Julias, the ancient Bethsaida; it then expands into a beautiful sheet of water, the lake Tiberias, anciently Gennesareth, and, after a winding course of about sixty miles through a hollow valley called El-Ghor, it empties itself into the lake Asphaltites, or Dead Sea. Its whole course is about one hundred and thirty miles. Its breadth and depth varies, averaging in the former respect about thirty yards, and in the latter, three. It is called by the Arabs *Sheriat-el-Kebir.*

On the left bank of the river is a landing-

xli. 1, Ex. i. 22—ii. 5—iv. 9—vii. 18, and viii. 3, 9, 11), and occasionally the Euphrates, as in Jer. xi. 18. In these cases, the tenour of the discourse must determine which is the river actually intended by the sacred writers.

place, now covered with a low copse. It was here probably, that the ark of the covenant rested, as the children of Israel passed over into the land of Canaan. Some pilgrims of our party cut down willow boughs wherewith to make staves. Others filled bottles, which they had brought with them, with the waters of Jordan: others again loaded their wallets with pebbles from its bed.

From the river we returned to our quarters at Jericho. It being too late to return to Jerusalem, we were forced to spend another night on the tower's top. Not having foreseen this detention, we found ourselves short of provisions, and it was not possible to repair the want of foresight in the miserable village that surrounded us. The inhabitants were rather shepherds than cultivators; consequently all we could obtain from them was some coarse black bread and a little sour milk.

We had been disturbed the previous night by the yelling of jackals, proceeding from the ravine, which lies to the south of Jericho. Accordingly this afternoon, towards dusk, we went out with our guns to give them chase. The first person who fired missed his game, but at

the same moment five or six other animals, resembling jackals, alarmed at the report of the gun, rose up in different places, and crossed the plain in the direction of the Jordan.

Frequent mention is made of Jericho in Holy Writ. It was the first city taken from the Canaanites by Joshua, who rased it to the ground and denounced a severe curse upon the person who should rebuild it. This curse was literally fulfilled in the days of Ahab upon Hiel, the Bethelite, by whom the city was rebuilt — (1 Kings xvi. 34). In the distribution of the land into tribes, it fell by lot to that of Benjamin, and was one of the cities appropriated to the Priests and Levites, twelve thousand of whom lived within its walls. It was also distinguished for the schools of the prophets that were established there. In the time of our Saviour, Jericho yielded only to Jerusalem for its size and the magnificence of its buildings. Mark Anthony, in the extravagance of his love for the beautiful Queen of Egypt, presented to her the whole territory of Jericho. Vespasian, in the course of the sanguinary war which he prosecuted in Judæa, rased its walls and put its inhabitants to the sword. Rebuilt by Ha-

drian in the 138th year of our faith, it was doomed at no distant era to experience new disasters. It was again repaired by the Christians, who made it the see of a bishop; but in the 12th century it was finally overthrown by the Infidels, and has not since emerged from its ruins. In the whole course of my travels, I do not recollect ever to have seen human beings more miserably lodged, or bearing on their persons greater evidence of abject misery, than what I observed in the wretched occupants of the site of Jericho.

The country round Jericho was formerly the most fertile part of Palestine, abounding in "rose-trees," and palm-trees (whence in Deut. xxxiv. it is called the "city of palm-trees"), and yielding also great quantities of the opobalsamum or balm of Gilead, so highly esteemed in the East to the present day—all have alike disappeared from the soil, and the traveller who should inquire after the healing plant which constituted its notoriety, and the flower (familiarly called the rose of Jericho), whose precise nature has puzzled so many able commentators, would in both cases meet with disappointment, for they are equally unknown to the inhabitants of the place.

Aug. 18.—We had wished to return to Jerusalem by the wilderness of En-gedi, the chosen refuge of the oppressed of every age, and where to this day exists the celebrated convent of St. Saba, but we did not fancy ourselves in sufficient force to venture into these desolate regions. Nothing, it is said, can be more dreary than the situation of this religious retreat, erected in a ravine sunk to the depth of several hundred feet, where the brook Kedron has formed a channel, though dry the greater part of the year. We therefore returned by the way we came, and reached our quarters in the Latin convent, in something more than six hours. The difference of time employed by us, in our return to Jerusalem, was owing to the difficulty of the road, being one constant ascent* from the plain of Jericho to the city, from which it is distant about nineteen miles.

The view of Jerusalem, as the traveller turns round Bethany, coming from the south, is extremely beautiful, and highly interesting from the associations connected with it. It was here that our Saviour was met by the people, who came forth from the city with branches of palm, crying "Hosanna, blessed is the King of Israel

* "Down from Jerusalem." (Luke x. 30.)

that cometh in the name of the Lord." A death-like silence reigned around the city as we crossed the eastern ravine, only interrupted at intervals by the discharge of musketry as our guides approached the gates. On entering the walls the same stillness prevailed, for it was noon, and every inhabitant was taking his repose. The very trampling of our horses' feet echoed as we passed along the streets.

CHAPTER V.

Topography of Jerusalem—Gate of Damascus—Suburb of Bezetha—Cave of Jeremiah—Prophecies concerning the City—Tombs of the Kings—Tombs of the Judges—Prophecies concerning the Jews—Valley of Kedron—Pool of Bethesda—Pretorium of Pilate—The Dolorous Way—Visit to the Mutzellim—Mosque of Omar—Site of Solomon's Temple.

Jerusalem, Aug. 19.—Proceeding out of the town by the Bab-es-Sham, or gate of Damascus, anciently that of Ephraim, we came out into what was formerly called Bezetha or Cœnopolis, a suburb to the north of the present city walls, but anciently comprised within them. It was inhabited, in those days, by the lower order of people, consequently no vestiges of habitations now remain.

A little to the right of the road, is an ancient quarry, the entrance to which, now walled up, faces the south. This is shown as the cave, or

grotto, to which the prophet Jeremiah retired, to pour forth his Lamentations. It is in possession of the Turks, and the guardianship of it is confided to a dervish, who lives in a small hut contiguous to it. Christians are not admitted. Opening the sacred volume at this spot, the surest, and at the same time the most instructive guide in these parts, and referring to those sublime inspirations of the prophet, I began reading, "How doth the city sit solitary that *was* full of people! how is she become as a widow! she that *was* great among the nations, and princess among the provinces, how is she become tributary!" "Her gates are desolate." "All her beauty is departed." "Her filthiness is in her skirts."

Unconscious of what I was doing, I looked around me, to see him whose voice I thought I heard—not a human creature was within sight. A thrilling trembling seized me, at the consciousness that an Omnipotent though Invisible Being stood by, whose prescient powers had enabled one, who was despised of all, to picture thus faithfully, and to the very letter, the future state of a city, that at the moment the prophecy was delivered, was in possession of all the elements of worldly prosperity!

Returning to the Damascus road, at about half a mile from the gate of this name, we came to some ancient sepulchres, which our guide called the "Tombs of the Kings." The descent to them is by a passage leading down to a large open court, cut several feet into the rock, and having the appearance of a quarry or sand-pit. On the west side it is hewn smooth into the form of a portico, the entablature and cornices of which are of exquisite workmanship, being ornamented with flowers, fruits, &c. On the left hand, or south side of this portico, which only serves for ornament, is a low narrow door, leading into an antechamber, ten or twelve feet square, and six high. From this, passages lead out to five or six interior sepulchral chambers, in which are hewn recesses in the walls and in the floor, of different sizes and shapes, for the reception of the dead. Each of these apartments seem to have been secured with massive paneled doors of stone, neatly cut and polished. Fragments of the doors, and broken sarcophagi lying about the floor, bespeak the ravages of those who defiled the asylum of the dead, in search of supposed treasure.*

* Josephus speaks of the sepulchral caverns of the kings as lying in this direction, but it is not known what

Leaving these tombs, and advancing a little to the north, we came to some other sepulchral chambers, but much inferior in aspect and in execution to those we had just seen. These our guide called the "Tombs of the Judges."

From an elevated spot in this neighbourhood, we enjoyed a fine prospect down a cultivated valley, opening towards Samaria. As this is one of the few places in the vicinity of Jerusalem where trees are to be met with, and these are of the greyish kind, such as the olive and almond: it is much resorted to by the inhabitants on their respective sabbaths and feast-days. But the recreation of the children of Israel on these occasions is not marked by any of those innocent amusements which accompany similar observances in Europe, such as music, dancing, singing, and the like. "The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth."

kings are intended by the historian, as the monarchs of Judah were buried on Mount Zion, "in the city of David their father." Some suppose they may have been constructed by Agrippa, who extended and beautified this quarter of the city, and built the wall. But the most current opinion is, that they were the work of Helena, Queen of Adiabene, and her son Izatus.

In the common gratifications of eating and drinking, even the indulgence of wine is not allowed them. "They shall not drink wine with a song." Though the soil is peculiarly favourable to the growth of the vine, it is little cultivated, and what little wine is produced is consumed exclusively by the convents, which it is the interest of the Turks to support, but not so "the inhabitants of Jerusalem and the children of Israel." It was predicted that they, the rightful masters of Judæa, should live as slaves in their own country, and that they should "eat their bread with carefulness, and drink their water with astonishment," "because of the violence of all them that dwell therein."

From hence, crossing the fields in a S. E. direction, we came to the head of the valley of Kedron, where are a few vineyards and olive plantations. Passing between Mount Olivet and the hills on which Jerusalem is built, it forms the eastern boundary of the city. Its course is nearly south, deepening and widening as it proceeds. The lower part of this ravine, lying between the Temple and Mount Olivet, is the valley of Jehoshaphat. On the steep

sides of the hill on which the city walls are built, and just below them, is a Turkish cemetery.

We re-entered the city by St. Stephen's gate. Just within the walls, to the left, is a short street leading to the Haram Shereef, or Great Mosque, by the gate Settee Mariam. At its extremity is a deep area, one hundred and twenty feet long, forty broad, and ten deep, running parallel with the northern walls of the temple. It is at present void of water, and its sides and bottom are overgrown with grass and the prickly pear. At its eastern end are some arches dammed up.* It is evidently the most ancient work in Jerusalem, and, as such, is an interesting specimen of the primitive architecture of its inhabitants. All travellers seem to agree that this was the Pool of Bethesda, memorable in the gospel history as the scene of the paralytic related in St. John.† It was here, perhaps, that the sheep were washed preparatory to the sacrifices in the temple. By the

* It originally had five porticoes for the reception of the sick, and was probably called Bethesda, or House of Mercy, from the miraculous cures performed by our Lord, particularly that of the paralytic.

† "Rise, take up thy bed and walk."

Mahometans it is termed *Birket-el-Serai*, or Pool of the Palace.

Northwards of St. Stephen's gate, *intra muros*, is shown the site of the house in which the Blessed Virgin was born. A monastery now in ruins, and dedicated to St. Anne, stood on the spot. Its church is converted into a Mosque. The house of Simon the Pharisee, in which Mary Magdalen became penitent, is likewise pointed out. The north-east corner of the city is occupied by gardens of olive and fig trees and the prickly pear.

The street which runs from the gate of St. Stephen up towards Calvary, is called by the natives Harat-el-Allam. In it, stands the palace of the present governor of Jerusalem, and, if tradition be correct, it occupies the site of that of his great predecessor, Pontius Pilate. The building, which is of an irregular form, is extensive, and adjoins the enclosure of the Sakhrat, or principal Mosque. It was from hence that the celebrated Scala Sancta, leading to the Hall of Judgment, was taken and removed to the vicinity of the church of San Giovanni Laterano at Rome. That portion of the street which leads from hence to Calvary is called by the Christians *Via Dolorosa*, or "Dolorous Way," in

commemoration of the sufferings of our Lord, in the carrying of the cross to the place of execution. It rises with a gradual ascent, becoming narrower as it approaches Calvary, where it terminates. We commenced treading, in imagination, in the footsteps of our great Redeemer, whilst the several stations, commemorative of his last moments upon earth, were successively pointed out to us, and in the following order:

1. An archway across the street, designated Arch of the *Ecce Homo*, over which there is a double window, separated by a column. Here Pilate brought the Lord forth to the people, saying, "Behold the man!" (John xix. 5.)

2. The place where Christ turned round to the women who followed him with their lamentations, and, moved by the tears of his countrywomen, he addressed them in the language of consolation: "Daughters of Jerusalem, weep not for me." (Luke xxiii. 28.)

3. Where the Virgin, a witness of the trying scene, and overcome by the feelings of a mother, fell into a swoon.

4. Where Christ, falling down under the weight of the cross, the soldiers compelled Simon the Cyrenean to assist him. (Luke xviii.

26.) It is marked out by the broken shaft of a column, just where the lower city terminates.

5. The dwelling of Lazarus.

6. The dwelling of the Rich Man (Nabal).

7. The house from whence Veronica or Berenice issued, to present our Lord with a handkerchief, to wipe his bleeding brows.

8. The Gate of Judgment, formerly the boundary of the city.

9. And finally, Calvary, the scene of his crucifixion.

In the map which accompanies this description of the modern town of Jerusalem, a dotted line, commencing at the gate of Bethlehem, and running nearly straight towards that of Damascus, marks out the ancient boundaries of the city on this side. It just excludes the rocky eminence called Calvary; consequently, we can easily imagine how the people were able to read the superscription over the crucified Saviour, from the very ramparts. "This title, then, read many of the Jews, for the place where Jesus was crucified was nigh to the city." The remaining portion of the present town excluded by this supposed wall, is covered with modern buildings, belonging exclusively to the Chris-

tians, attracted thither by its neighbourhood to their sanctuary, without the remnant of any edifice, to show that it ever formed part of the ancient city.

In the afternoon, we re-descended the Via Dolorosa, which is the principal street of Jerusalem, in order to pay a visit of thanks to the Mutzellim for the escort we had been provided with, in our excursion to the Jordan and Dead Sea. We found him seated on the terrace of his house, surrounded by his attendants. The terrace overlooks the area of the Great Mosque, which from hence is seen to great advantage. This area or outer enclosure,* according to Maundrell, is five hundred and twenty paces in length, and three hundred and seventy in breadth, thus occupying of itself a very considerable portion of the space included within the city walls. The latter form its boundaries on the east, and on the south. The western side is enclosed by a line of Turkish houses, belonging to the attendants on the mosque, schools for children (*medresés*), and places for private devotion. On this side, there are four gates.

The northern side is partly enclosed by

* Called El-Haram-Schereef, "the noble place of retirement."

houses and partly by a wall, with three gates. These are left open throughout the day, and no attention is paid to those who enter; but woe to the traveller, not a Mussulman, who should be detected within the precincts of the place. If a native Christian, it would go hard with him; but if a European, pleading ignorance, he might get off on paying a heavy fine. Four slender minarets rise on the borders of this court, one in the middle of the western wall, and the others at three of the angles, the south-east being without any.* Its interior surface is grassy and level, though sloping gently towards the eastern side. Here and there it is planted with cypress and various shrubs, but nowhere so thickly as to afford much shade.

In the centre of the enclosure is the far-famed Mosque of Omar, so designated from its having been commenced by the great caliph of that name, though finished by his successors.† In form, it is a regular octagon, surmounted by a spherical dome, and crowned with a glittering crescent.‡ It stands upon an elevated plat-

* Mosques in general have but one minaret, but those founded by Sultans or royal personages have four.

† See Appendix, No. 12.

‡ Its diameter is said to be seventy feet. Its total height ninety.

form,* ascended by half a dozen broad and easy steps, and is entered by four spacious doors, facing the cardinal points. Each of these entrances have a porch of light timber work, excepting that on the north, which has a fine portico supported by eight Corinthian pillars of marble. The four plain sides have each seven windows, the four sides of entrance have only five. They are of stained glass. Each face is paneled, the sides of the panels forming plain pilasters at the angles. The lower part of the exterior walls is faced with white and blue marble, but the area within is entirely paved with white marble. The upper part and frieze is ornamented with small glazed tiles of various colours, blue prevailing† amongst which Arabic characters—texts from the Koran—are eminently conspicuous, forming a singular and beautiful mosaic. The roof, which rises gently towards the perpendicular part under the dome, is covered with lead. The sides of its perpendicular parts are faced up with coloured tiles, the same as the upper part of the building. The dome is like-

* The inner enclosure, to which the word Stoa has been applied, is four hundred and fifty feet in length, from north to south, three hundred and ninety-nine from east to west, and sixteen above the lower one.

† When indistinctly seen, the whole building appears to be of a light blue colour.

wise covered with lead. It is, altogether, a beautiful specimen of Oriental architecture, the character of which being lightness and elegance rather than grandeur, the building contrasts singularly with the severity of the surrounding scenery.

This celebrated temple of Mussulman worship, by them called Sakhrat, owes its name and existence to a large irregular mass of stone, occupying the centre of the mosque. It is a portion of the calcareous rock on which the city is built, and is in its rough state, as when it came from the quarry. Concerning this stone, many remarkable traditions are current in the East.* Were only a few of them true, the precious relic is entitled to the highest veneration from the followers of the Pseudo-prophet. From its being concealed from the gaze of the unbeliever, it is called Hadjar-el-Sakhrat, or "Locked-up Stone." Hence the name of the Mosque El-Sakhrat. It is second in sanctity only to that of Mecca, and, until lately, was kept sacred from the approach of Christians.† It belongs especially to the principal and most respected sect, that of the Hanaafites.

The Mosque El-Aksa stands immediately

* See Appendix, No. 13.
† See Appendix, No. 14.

behind the Sakhrat, abutting the southern wall of the enclosure, which is also that of the city. From its comparative distance, we were less able to distinguish its architectural details, but it appears to possess in this respect little worthy of remark. In form, it is a long square,* having a flat roof, with a portico of seven arches in front, and one in depth, supported by square pillars. Its cupola is spherical, and ornamented with arabesque paintings and gildings of great beauty.† It is said to be of great antiquity; and as it occupies a part of the supposed site of the Temple of Solomon,‡ it is perhaps built with some of the materials of its illustrious predecessor.§ It belongs particularly to the sect

* It is four hundred feet in width and three hundred, in depth.

† The interior is composed of seven naves supported by pillars and columns, and at the head of the centre nave, is a fine cupola. Two others branch off at right angles to the principal body of the edifice.—On seeing such a prodigious quantity of columns in these several buildings, may we not suppose that they are relics of ancient heathen temples? Is the prophecy concerning the destruction of Jerusalem, to be taken in its figurative or literal sense?

‡ "The worst of the heathen shall possess their houses, and the holy places shall be defiled."

§ The latter was built on "the threshing-floor of Ornau the Jebusite, on Mount Moriah." The present building stands precisely upon such an elevation, as would be chosen even by the modern husbandman for such purposes.

Shafei, but all sects pray in it occasionally.* Between the two mosques is a handsome marble fountain for ablutions.

We had protracted our visit some time, when the Muezzin appearing on the minaret top, and about to summon the faithful to the evening prayer, apprized us that it was time to retire.—I had previously visited the principal mosques of Egypt, and having satisfied my curiosity with respect to this, I was willing to confess (now that the veil of mystery which so long hung over it was removed, and had revealed nothing but absurdities) that its splendour had been greatly exaggerated, and its interest much overrated. The greatest gratification I experienced whilst looking down on the site, was passing in review the great events of which from the earliest period it had been the theatre.†

* Its pretensions to Mussulman veneration are, first, an enormous octagonal pillar, called the Pillar of Sidi Omar; secondly, a niche called Bab Arrahma, or the Gate of Mercy (probably the site of the ancient Seat of Mercy); and, thirdly, two granite columns, dedicated to Fatima which have replaced the celebrated brazen pillars, Jachin and Boaz. It has some claims to Christian respect, having been, it is said, at one time, the church of the Presentation or Purification. Beneath it is a vast range of arches, of very high antiquity.

† See Appendix, No. 15.

CHAPTER VI.

Topography of Jerusalem, continued—Greek Convent—Castle of David—Armenian Convent—House of Annas—Mount Zion—Tomb of David—Church of the Cœnaculum—House of Caiaphas—Christian Burial-ground—Valley of Gihon—Hill of Evil Council—Tombs of the City of David—Gehenna—Aceldama or Field of Blood—Judas—Well of Nehemiah—Prophecies concerning Zion.

JERUSALEM, Aug. 20.—Not far from the Latin convent, in the street leading down from the upper to the lower town, is one belonging to the Greeks, of the Oriental church. It is dedicated to St. Constantine. We called here to visit a gentleman with whom we had travelled in Egypt, and who, previous to our arrival, had taken up his quarters in it. We were graciously received by the Superior, with whom we conversed in modern Greek, he being a native of Cyprus. As I have observed in another place, the religion of the Greek church prevails not

only in Greece, and in various parts of Europe, but also in most of the countries of Western Asia, and in the eastern parts of Africa. The number of its members out of Europe, is estimated at not less than twenty millions.

The four patriarchs to which the latter profess allegiance, are denominated after the cities of Constantinople, Antioch, Jerusalem, and Alexandria. The jurisdiction of the patriarch of Constantinople is acknowledged over a considerable part of Asia Minor, the Archipelago, Greece and the Ionian Islands, and throughout the provinces of European Turkey. The patriarch of Antioch extends his jurisdiction over Phœnicia, Cilicia, Syria, and Mesopotamia. His residence is at Damascus. The patriarchal authority of the See of Jerusalem is confined to Palestine. He usually resides at Constantinople. The patriarchal of Alexandria, which is the most ancient of the four, embraces, in its nominal extent, the countries of Egypt, Abyssinia, Arabia, and India. The patriarch of Constantinople is elected by majority of votes of the metropolitans and neighbouring bishops, and receives his institution from the Sultan, to whom he has been accustomed to pay, at such times, from ten thousand to thirty thousand

dollars. This patriarch nominates the other three, and they are subsequently balloted for by the bishops, and are confirmed in office by the Sultan.

The principal revenue of the patriarch is accidental, arising from the death of bishops and archbishops, and from that of ordinary priests who die childless; and when the patriarch enters upon his office, there is a collection made for him among the people at large. The bishops are supported by endowments, and by offerings made them, twice a year, during their visitations, by the priesthood and people. The secular priests derive their chief subsistence from the free-will offerings of the people and from the fees received at funerals, marriages, and baptisms, and for masses, absolutions, etc. —The Greek clergy are divided into "regular" and "secular." The former are all monks, and to their number belong the superior ranks of the clergy — the patriarchs, archbishops, bishops, and archimandrites, or chiefs of monasteries. The secular clergy are divided into archpriests (protopapas), priests, deacons, and subdeacons. Ecclesiastics are distinguished from the laity by their beards, and especially by their clerical dress, which is peculiar and

striking, and which they always wear. The Greeks suppose it to be similar to that worn by the apostles and evangelists, and by Christ himself.

To the southward of the gate of Bethlehem stands the City Castle. It is composed of towers connected by curtains, which form two or three enclosures, the interior successively commanding the exterior. A few old guns, mounted on broken carriages and quite unserviceable, are planted on its walls; perhaps to keep the Arabs in awe. The castle is built on the ruins of the Turris Psephina, of old Jerusalem, and is sometimes called the Castle of David, and sometimes that of the Pisans, having been erected by that people, when the city was in the hands of the Christians. From one of the windows looking north, travellers are shown the site of the house of Uriah, and a piece of ground attached to it (just within the walls), an old tank, called Bathsheba's bath. But the place where the latter was bathing, when seen by the amorous monarch, was more probably the great basin, lying in the ravine to the south of this castle, at the foot of Mount Zion, and called, the Lower Pool of Gihon.

The Armenian convent occupies a large space of ground in the southwest corner of the city, and nearly on the summit of that part of Mount Zion, which lies within the walls. It is the best looking quarter of Jerusalem. A spacious garden enclosed with a wall is attached to it. The accommodations here are so great, that they can afford to lodge several hundred pilgrims at a time. The church is spacious and highly decorated in the taste of the country. It stands on the site where St. James the Elder was beheaded. In a small recess, to the left of the high altar, is shown the precise place of his decollation! The door of this chapel, as well as a preaching-chair with a canopy over it, in the body of the church, are ornamented with incrustations of tortoise-shell and mother-of-pearl, representing flowers and sentences from Scripture, in which one is at a loss which most to admire, the materials, or the workmanship. The inner walls and columns, up to a certain height, are cased with tiles painted blue. The floor is paved in mosaic, and a carpet is laid over it to preserve it from injury.

In the vestibule of the church, are two huge masses of stone. Devout pilgrims are told, that one of them is from Mount Sinai, and that it

is a part of the rock against which Moses broke the tables of the law. The other is a stone from that part of the river Jordan where our Saviour stood, when he received the sacred right of baptism from the hands of St. John. The revenues of this convent are said to be very considerable; some of its members are constantly travelling to collect alms. Many of the rich merchants of Smyrna and Constantinople, who are prevented by their affairs from performing this pilgrimage, compound by magnificent donations. In paying our respects to the patriarch and his bishops, we met with a very cordial reception. The former had resided in Smyrna some time, and, in the course of conversation, we discovered that we had many acquaintances in common, living in that city.

The Armenian nation was early converted to Christianity. In the fourth century of our era, when the errors of Eutychius (which had been universally adopted by them) became the subject of a council held at Chalcedon, the Armenians, who at that moment were engaged in war with the Persians, their neighbours, neglected to send their deputies to the meeting, in common with the other Christian states of those days. Nevertheless, the clergy present were

unanimous in condemning the doctrines, for the examining of which they had assembled. The Armenians alone, because they had not assisted at the deliberation, refused to give their adhesion to the terms of the condemnation, and a schism arose which has unfortunately been perpetuated to this day, though a prospect of conciliation was held out, at no distant period, but without success.

Those members of this sect that are living in the Turkish dominions are all under the jurisdiction of the Patriarch of Constantinople, while those who are established in Russia, Persia, and other parts of Asia, acknowledge the supremacy of the Patriarch of Etchmiadzin. The latter is spiritual head of his church, and as such, is assisted by a council of archbishops and bishops. His residence is usually at a convent of this name, which is likewise called of the Three Churches, and situated in Western Armenia, near mount Ararat. He is named by his predecessor or by the clergy residing at Etchmiadzin. The appointment of archbishops and bishops to the different dioceses of his jurisdiction remains with himself alone. As with the Greeks, the regular or superior ranks of the clergy, are chosen from the monastic orders; whilst the secular or priests

85862

are taken from among the peasantry, and are allowed to marry. The revenues of the former are derived from free-will offerings of pious persons, and fees received at confirmation, baptism, and marriages. The latter are only supported by the blessings given to each hearth, a ceremony which takes place twice a year.

Not far from the Armenian Convent, is a small chapel belonging to this sect, marking the site of the house of Annas, or Ananus, the high priest of Jerusalem.

Quitting the town by the Zion gate, we came out upon that portion of the hill of this name, which at present lies without the walls. The first object that struck our attention here, was a mosque of rather mean appearance, standing in the middle of the mount. It is said to cover the tomb of the Monarch (King David), whose city stood here, and whose memory is equally venerated by Turks and Christians. The latter are not permitted to enter its precincts. Part of the building was anciently the Church of the *Cœnaculum*, erected over the spot where Christ eat the Last Supper with his disciples, and where he instituted the Sacrament which commemorates his death.

According to the early fathers, the place

hallowed by the great event was transformed into the first Christian temple the world ever saw. Here James the Less was consecrated the first bishop of Jerusalem, and here he presided in the first council of the church. Finally, it was from this spot that the apostles, in compliance with the injunction to go and teach all nations, departed, "without purse and without scrip, to seat their religion upon all the thrones of the earth."

A small Armenian chapel stands between the mosque and the gate of the city, and marking, it is said, the site of the house of Caiaphas. It is only remarkable for containing a relic shown to pilgrims, viz., the stone which closed the holy sepulchre! It is a block of the same compact limestone as the town is built on. In the courtyard are the tombs of several Armenian prelates.

A few paces to the west of the chapel is the Christian burying-ground. It is not enclosed, and the tombs are of the simplest kind, being merely stone slabs raised a few inches above the ground, and without any ornament. Several of the inscriptions are in the languages of Europe, some few in English. We felt

ourselves instinctively conducted to where the earth had been recently turned. Here lay our poor friend Bradford. The preceding day we had found amongst his papers, the beginning of a letter addressed to his mother in America, preparing her for the news of his death. Alas! either sickness or feeling overpowered him, it remains without his signature. Though he died in a distant land, without a friend by his side, and though he lies interred almost by the highway, it may be some consolation to his afflicted family to know, that a modest tomb has been erected to his memory. This has been done by his surviving companions.*

No vestiges remain of the "City of David,"† though its boundaries may be perceived by following the aqueduct which conveyed water from Bethlehem to Jerusalem. It owed its boasted strength, naturally, to a deep ravine, by which it was encompassed on the east, south, and west; and artificially, to strong high walls and towers, by which it was enclosed and flanked immediately round. This ravine, com-

* See Appendix, No. 16.

† In the poetical and prophetical books it is often used for Jerusalem itself.

mencing at the upper pool of Gihon, a little to the westward of the city castle, and running at the foot of the western walls, is called the "Valley of Gihon or Rephaim," though the word trench or ditch would convey a more correct idea of its appearance. As it winds round the southern foot of Zion it widens, and is called the valley of Hinnom. Its bottom is rock, covered with a thin sprinkling of earth washed down from the higher ground. Both its sides are cut down perpendicularly, as if it had served for a quarry to the ancient city. Its breadth is about fifty yards, and its depth perhaps twenty, measuring from the bottom to the highest part of Mount Zion. Nothing is known of the person who has given his name to the valley. A winter torrent runs through its bed, and falls into the brook Kedron.

On the southern side, directly facing Zion, is a small elevation, on which are some ruins. The latter, according to our guide, denote the site of the country-house of Caiaphas, and the place is denominated the Hill of Evil Council, from the circumstance that "the Priests, Scribes, and Pharisees, here took counsel against Jesus to put him to death." (Luke xxvii. 2.) It is a low rocky flat, being the termination of the

high ground which lies to the S.W. of Jerusalem, but not a distinct hill.

Following the course of the ravine in a southerly direction, we shortly came to some ancient tombs, excavated in the rock, perhaps those of "the City of David," referred to in Nehem. iii. 16. They contain some inscriptions in Hebrew and in Greek, with some paintings of saints, now nearly effaced.

This valley is celebrated for the inhuman and barbarous, as well as idolatrous worship, here paid to Moloch; to which deity parents often sacrificed their offspring, by making them pass through the fire. (2 Kings xxiii. 10; 2 Chron. xxvii. 3.) To drown the lamentable shrieks of the children thus immolated, musical instruments (in Hebrew termed Tuph) were played; whence the spot, where the victims were burnt, was called Tophet. After the captivity, the Jews regarded this spot with abhorrence, on account of the abominations which had been practised there: and, following the example of Josiah (2 Kings xxiii. 10), they threw into it every species of filth, as well as the carcasses of animals, and the dead bodies of malefactors, &c. To prevent the pestilence which such a mass would occasion if left to putrify, constant

fires were maintained in the valley, in order to consume the whole: hence the place received the appellation of Gehenna.*

On a narrow slip of land upon the acclivity of the hill, are the remains of a long square building, partly excavated in the rock, and formerly covered in with masonry, but now roofless, and filled up with loose stones. It stands in what is called the Aceldama, or "field of blood" (Acts i. 10; Matt. xxvii. 7, 9), the same that was purchased of the potter, by the chief priests, with the money that Judas returned, as conscious that it was the price of innocent blood, and destined by that body, to bury strangers in. This was perhaps the building, mentioned by Maundrell, as being used by the Armenians, in his time, as a charnel-house, the bodies being let down by apertures in the roof. But it appears the practice is now discontinued, as the place is deserted. It was from hence, that ship-loads of earth were transported to the

* Γεεννα του Πυρος.—By an easy metaphor, the Jews, who could imagine no severer torment than that of fire, transferred this name to the *infernal fire*,—to that part of Αδης or the invisible world, in which they supposed that the demons and the souls of wicked men were punished in eternal fire.

Campo Santo at Pisa, from a supposed virtue* it possessed, of consuming bodies in twenty-four hours, in common with quicklime! It was also called the "fuller's field," because they dried their cloth there.—At the brow of a hill to the southward, tradition says that the apostate betrayer of our Lord sought his desperate end. (See Matt. xxvii. 5.)

Just at the point where the valley of Hinnom meets that of the village of Siloam, we came to a well called after Nehemiah, being reported to be the same place where that restorer of Israel, recovered the fire of the altar after the Babylonish captivity. (2 Macc. i. 19.)

From hence we ascended the sloping sides of Zion, and re-entered the town by the gate of this name. The soil is supported by low walls, and had just been turned up by the plough. It seems to consist of stone and lime mixed with earth, such as is usually met with in the foundation of ruined cities, thus exhibiting the fulfilment of the prophecy concerning it—"There-

* In the time of the Hebrews, even the very dust of the land of Israel was reputed to possess such a peculiar degree of sanctity, that when they returned from any heathen country, they stopped at its borders and wiped the dust of it from their shoes, lest the sacred inheritance should be polluted with it.

fore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps." (Mic. iii. 12.) A few wild olive trees are scattered here and there up its sides. The valley of Millo extended from this mount to the hill of the temple, and though it was filled up by David and Solomon, its situation is still apparent.

CHAPTER VII.

Topography of Jerusalem continued—Public Buildings—Hebrew Architecture—Baths—Bazaar, or Street of Shops—Dulness of the other Quarters—Population of Jerusalem—Harat-et-Yahoud, or Jews' Quarter—Their Houses and Synagogues—Visit to the Khakham, or Chief Rabbi—State of the Jews in Jerusalem—Stones of the ancient Temple.

JERUSALEM, Aug. 21.—The streets of Jerusalem are only partially paved, for where the naked rock appears, it is made to serve this purpose; and owing to the inequality of the ground on which they stand, one scarcely ever passes over an uninterrupted level of more than twenty yards together. Many of them are arched over, which, coupled with their narrowness, gives a gloomy appearance to the town, already rendered sufficiently dull by the heavy style of its architecture—a degeneration from that of the Hebrews. The houses are built of

large rough stones, close to each other, and are seldom more than two stories high. They resemble fortresses, little more being seen towards the street than a plain wall, and a mean entrance, the windows mostly looking into the interior court. Every house has a terrace or dome, the roofs being universally built of this form, as no timber can be procured except from a great distance. The effect of these dull masses when seen from above, is singularly monotonous, the minarets and cupolas of the churches and mosques, alone appearing above the level, to break the uniformity. The public buildings are not numerous, and excepting those consecrated to religious worship, there are none worthy of notice.

We visited the baths, situated in the Turkish quarter, but we found them greatly inferior to similar establishments in other parts of the East. The Bazaar, or street of shops, is arched over, dark and gloomy,—the shops paltry, and the merchandise exposed for sale, of an inferior quality. This is the only part of Jerusalem where any signs of life are shown. But even here, round the heart (for it is situated in the centre), the pulsations of the expiring city, are faint, and almost imperceptible; its extremities

are already cold and lifeless. In the other quarters of the town, you may walk about a whole day without meeting with a human creature.

The modern population of Jerusalem is variously estimated by travellers, and its proportions, still more at variance with one another. The discrepancy in their accounts is attributable, partly to the difficulty of procuring such statistical details, and partly to their coming here at various periods of the year, so (the inhabitants here are divided into residents and non-residents) that all have an equal claim to correctness. From the information I have been able to procure, and from my own personal observations, I am inclined to believe that the fixed residents do not exceed twelve thousand, if even so many. Of these, perhaps two-thirds are Mussulmen. Of the other third, two thousand five hundred are Jews, the residue being divided amongst the Christian sects. Owing to the presence of strangers at certain seasons of the year, particularly towards Easter, the above estimate, at those periods, may be carried to about half as much more, making a total aggregate of eighteen thousand persons present at one time. The casual population is crowded into the convents, or into buildings belonging

to them. If all quarters were equally well-inhabited, the modern city of Jerusalem is capable of containing from five-and-twenty to thirty thousand souls; but besides the great enclosure of the mosque of Omar, there are several large spaces unoccupied by dwelling-houses.* The Mussulman portion, as in all sacred cities, are distinguished for their intolerance and fanaticism, and on this account the traveller should be on his guard, and respect their prejudices.

Decidedly the most interesting population of Jerusalem is that of the Jews themselves. Here, as in all other Eastern towns, they are confined to a particular quarter. The part they occupy in Jerusalem is the hollow space lying between the site of the ancient temple, and that part of Mount Zion which is included within the walls. It is called *Harât-el-Yahoud.* Their habitations have a mean appearance from without, being generally built of unpolished stones, hastily put together, without any attempt at architectural embellishment. This affected simplicity does not arise from poverty, for most of them are in easy circumstances, but entirely from prudential motives, it being found necessary not only to conceal their wealth, if they have any, from the

* See Appendix, No. 17.

jealous eye of their rulers, but even the appearance of comfort, which might lead to a suspicion of its possession. The interior distribution of these houses is nearly uniform throughout. A gateway opens into a quadrangular court, round which several distinct families often reside.

The approach to the several apartments, which are usually on the first floor, the court being common to all, is by a stone-stair running up the outside wall.—In one of these we visited the *Khakham,* or chief rabbi. On entering a small low chamber, but neatly furnished, we found an aged patriarchal-looking gentleman, seated on a divan, surrounded by a family of several generations. As we advanced, he made an effort to rise up to salute us, which we prevented. His aged eye, nevertheless, glistened with pleasure, as he welcomed us to his house—a welcome that was immediately put in practice, for no sooner had he ceased speaking, than making a sign to the younger females looking on, they retired, and in a few minutes afterwards returned with sweetmeats, *rosolio,* coffee and pipes. Our conversation was necessarily restricted to trivial subjects, the more interesting topics, such as religion and politics, not being touched upon, out of respect for our

host and the persons present. We all felt more or less embarrassment, but if all had dared to speak out what they felt, what an interesting revelation of feelings would have been here put forth!

Our party was composed of French and English, and they complimented us upon our nationality, in a way that made it evident, without saying it, that they looked upon us as the instruments in God's hands of their speedy deliverance from the yoke of their enemies. Would that it may be so,—for there is something peculiarly affecting in the sight of this devoted race, living as strangers and slaves in the land of which they are the rightful owners; and he must have a cold heart indeed that can look on, and not sympathize with their sufferings. For my own part, I could not help, as I retired, uttering a prayer to the Almighty, that he would hasten the moment of reconciliation with his once chosen people, and remove the obstinacy that surrounds their hearts, by way of preparing them for its blessed results.

The well-known peculiarities of this *people*, for they have long ceased to form a distinct nation, are observable in the Jews residing at Jerusalem; but, in addition to these peculiarities, they

have adopted others, belonging to the countries they respectively inhabited, previously to their coming to settle here. The more apparent feature contrasting with those of their brethren of the Levant, is a certain freedom of manners between the sexes, particularly observable in social intercourse; nevertheless, their women go veiled when abroad, a practice universally followed by their sex in the East, females of loose morals alone forming the exception. It consists in a white piece of muslin thrown over the head, which falls over their shoulders down to the hips, leaving the features, however, more exposed than is customary with Turkish women to do. The number of Jews resident in Jerusalem, has been greatly exaggerated by some travellers. There being no trade or commerce whatever, they must necessarily be limited to the few families that are attracted here for devotional purposes. I do not think they exceed three thousand. Of this estimate a large proportion are females. The synagogues in Jerusalem are both poor and small, not owing to the poverty of the possessors, or the want of alms from abroad, but from the prudential motives mentioned above.

I was moved almost to a tear, by seeing just

outside the great mosque, which stands on the site of their ancient temple, four or five Jews, apparently rabbis, with books in their hands, in the attitude of prayer, and their faces directed towards the wall. I fancied I heard them saying, "How long, O Lord," how long, shall we be the objects of thy just anger?—"Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord.'" (Matt. xxiii. 39.) In this part of the wall are several large stones, evidently hewn at a very remote period, being cut in a peculiar fashion. Some of them measure twelve or fifteen feet in length, by four or five in height. Can these be some of the stones about which the disciples inquired, "Master, see what manner of stones are here?" etc. (See Mark xiii. 1.)

Similar stones are worked into other parts of the modern walls, particularly at the south-east angle. They do not bear upon them any marks of the action of the fire that consumed the original temple, at the time of the destruction of the city by Titus; which has made some travellers suppose they formed part of the materials prepared by Julian for the rebuilding of the temple, in the course of which he was inter-

rupted, it is said, by flames issuing from amongst the ruins.*

By the time we reached our quarters in the Casa Nova, the convent dinner-bell had begun to ring. The hours of repast here, are the same as in all Eastern countries, viz., at noon and at sunset. Our meals are regularly brought over to us from the convent, and our fare precisely the same as that of the friars themselves. On meat-days it is tolerable, but this being a day of abstinence (Saturday), and the weather being too warm to admit of fish being sent from the coast, we were reduced to eat salted tunny. If such humble fare should not suit the epicurean palates of some travellers less inured than ourselves, it may be well to apprize them of a fact (which we became acquainted with too late), viz., that strangers are allowed the faculty of cooking in their own apartments, and good materials are always at hand, and in great abundance. The white wine given to strangers is

* During the reign of Constantine the Great, the Jews made various efforts to rebuild their temple; which, however, were always frustrated; nor did better success attend the attempt made, A.D. 363, by the apostate emperor Julian. An earthquake, a whirlwind, and a fiery eruption, compelled the workmen to abandon their design.

execrable; it has a sulphureous taste, and it is besides very strong. Travellers who have it in their power, would do well to come provided with a little French brandy; when largely diluted with water, it is deemed a wholesome beverage in hot countries; giving a stimulus to the stomach, and consequently vigour to the whole frame, which is often debilitated by too copious perspiration. The great kitchen of the establishment, where meals are prepared for so many *internes* and *externes* (the poor come in for their daily share), is well worth seeing. Contrary to our expectations, we found the cooks and their utensils remarkably clean.

The winter evenings spent in Jerusalem must necessarily be very dull, from the total absence of any thing like society within its walls. At this fine season of the year, we are enabled, on returning from our afternoon walk, to sit out upon the terrace, over our apartment, which commands a view of the whole town. Sometimes we are visited by the Superiors of the convent. The Secretary, Padre Augustino,* is very conversational, and free from the prejudices of his class. He lately made a trip to Paris on an

* See Appendix, No. 18.

eleemosynary tour, but without much success. He says that the French government are quite willing to continue their nominal protection to the Terra Santa convents, but are little disposed to assist them with money, which they stand so much in need of, being only supported by voluntary contributions.

CHAPTER VIII.

Topography of Jerusalem concluded—Brook Kedron—Garden of Gethsemane—Tomb of the Blessed Virgin—Mount of Olives—Panoramic View of the City-Church of the Ascension—Valley of Jehoshaphat—Tombs of the Modern Jews—Tombs of the Patriarchs—Mount of Offence—Village of Siloam—Pool of Siloam—A Night spent in the Holy Sepulchre—Chamber of Antiquities.

AUG. 22.—Going out of the eastern gate, which is that of St. Stephen's, anciently called the "Gate of Flocks," we descended by a rapid and rugged path to the brook Kedron.* At this moment it is waterless; but in winter, after snows and heavy rains, it would appear from its wide stony bed, to be a mischievous torrent. It is crossed by a bridge of one arch, leading to the garden of Gethsemane,† an appellation still

* Sometimes written Cedron, a Hebrew word, signifying "darkness, or sorrow."

† Another Hebrew word, signifying "wine-presses."

given to a small plantation of olive-trees occupying the flat space which intervenes between the brook and the Mount of Olives, and hedged round with a dry stone fence. The trees here spoken of are about seven or eight in number, and have a very venerable appearance. The soil between them is bare, without flower, vegetable, or verdure of any kind growing on it. A footpath intersects the space in an oblique direction. It is walled off from the rest, and looked upon as accursed, being that, it is said, in which Judas walked, when he betrayed his Divine Master with a kiss.

At the upper end of the garden is a naked ledge of rocks, where Peter, James, and John slept. The exact limits of this, the most interesting and hallowed of all gardens, are not known, nor is it necessary to know them; but as we read that "Christ went forth with his disciples over the brook Kedron, where there was a garden" (John xviii. 1), and that this garden was on the "Mount of Olives," we felt satisfied that we stood on the ground whereon the Saviour had stood before, and that the aged trees, which now afforded us shade, were the lineal descendants of those under which he often reposed, but more particularly on the

night of his arrest. The grot to which he retired on this occasion, and where, "falling down to the ground" in the agony of his soul, and sweating "as it were great drops of blood," he was comforted by an angel (Luke xxii. 43, 44), is still shown and venerated as such. It is excavated in the live rock, and the descent to it is by a flight of rudely-cut steps. The form of the interior is circular, about fifteen feet in diameter, and the roof, which is supported by pilasters, perforated in the middle, to admit light. There are some remains of sepulchres in the sides.

A few paces to the north of this grot is a substantial stone building, resembling the dome of a church, almost even with the ground, having a pointed Gothic doorway. It covers the reputed tomb of the Blessed Virgin; and its construction, like other great monuments in this country, is attributed to the pious mother of Constantine. The descent to it is by a broad and handsome flight of forty-six stone steps. On the right-hand side, about halfway down, is shown the cenotaph, erected to the memory of Joachim and Anne, the father and mother of Mary; and in a recess, on the opposite side, that of Joseph her husband.

A further descent leads into a subterraneous chapel, lit up with lamps, which are kept constantly burning. In the centre, a little to the right, is an altar erected over the sacred tomb, which is an excavation in the rock. Behind it, in the curve of the chapel, is an altar, on which mass is occasionally said.

Admitting the plausibility of the arguments which have been adduced, showing the improbability of its ever having served for the purposes here set forth, it is impossible not to be impressed with religious awe, at finding oneself in the mausoleum dedicated to the memory of the most highly-favoured family of the earth. It is in possession of the Greeks; and what is singular, both Turks and Christians appoint guardians to watch over it. The former have a praying-place near the tomb of the Virgin, but do not visit it when any ceremony is going on, as was the case this day, it being with the Latins the octave of the feast of the Assumption. Several of the Franciscan Friars were on their knees in silent prayer, bearing lighted torches in their hands. The concourse of people passing up and down the stairs was very great, but their conduct was decent and becoming.

From the tomb we commenced ascending the

Mount of Olives, in the direction of the Church of the Ascension. This mountain, which is frequently mentioned in the Evangelical history, stretches from north to south, and is about a mile in length. At this moment, the short grass which covered its sides in the spring, is withered by the autumnal heats, but the absence of verdure is compensated for by patches, here and there, of the tree to which it owes its name. Formerly, the whole mount and valley were covered with this species of tree (whence the name, which it still preserves, Djebel Tor, or Mount of Olives), but being of slow growth, when once decayed or wantonly destroyed, it is seldom replaced. The olive-tree flourishes two hundred years before it begins to decay, and even while it is living, young trees spring up around it, which occupy its place when dead.

At about two-thirds of the ascent, we were shown the place where our Lord, looking down upon the city, wept over its impending fate.* "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." (Mark xiii. 2.) How strikingly this fatal prophecy has been fulfilled!

* See Appendix, No. 19.

Not a vestige remains of the ancient capital of David and Solomon, not a tower, gate, or wall, of Jewish times, is left standing. *Fuit Hierosolyma.* Without the walls, there are indeed, some few ancient sepulchral monuments, of doubtful date; but even these have been entered and defiled, as if the destruction pronounced on this fated city, extended even to the asylums of her dead.

From this point the best panoramic view of the Holy City is obtained, the slope of the hill, from west to east being just sufficient to present it to the greatest advantage. The interior of the court of the Temple is distinctly seen, with the celebrated Mosque of Omar rising in its centre, occupying the site of its more august predecessor. Behind, the domes of the Sanctuary of the Holy Sepulchre, and other churches, convents, mosques, and minarets, rise in pleasing succession; and though the Jerusalem of modern times is not the city of the Scriptures, any more than that it is built upon the same spot, yet, as seen from hence, the "widowed daughter of Zion" still displays sufficient grandeur, to aid the imagination in painting her as she once existed, "the perfection of beauty, the joy of the whole earth."

Other localities of minor interest, and resting upon less authenticated tradition, were successively pointed out to us in this immediate vicinity. Indeed there is hardly a spot of ground, both within and without the walls of Jerusalem, that has not some legendary tale attached to it. One of these localities is the place where Christ taught the Apostles the Universal Prayer. "And he said unto them, When ye pray, say, Our Father," etc. (Luke xi. 2); and the other, the cave where the Creed was composed! But leaving these aside, we hastened to see the spot where the Son of God, born of a woman, last set foot on this our earth—"And he led them out as far as *to* Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke xxiv. 50, 51.) In the centre of a large court stands a small cupola, octagonal without, and round within. It encloses a large portion of the bare rock on which is the print of a foot or sandal, pointing towards the north, and said to be that which our Lord left at the moment of his ascension. Helena, the mother of Constantine, founded a monastery on the spot, which was subsequently con-

verted into a mosque;* but the whole is now in a sad dilapidated state.

From an elevation not far distant to the eastward, on the road to Bethany, there is a commanding view of part of the Dead Sea, and the mountains of Moab beyond it. A little to the northward of the chapel of the Ascension, is the highest summit of Olivet. Here the Apostles retired after the ascension of their Lord, and whilst they were still gazing up into heaven, not yet recovered from the ecstasy in which the recent glorious triumph of their Master had left them, two angels addressed them, "Ye men of Galilee,† why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.)

From hence we re-descended the mountain into the Valley of Jehoshaphat, sometimes styled Tophet, and Valley of Slaughter, and which is a continuation of that of Kedron. In this narrow space, it is believed by the Jews, the last judgment will take place, from a passage in the prophecy of Joel—"Let the heathen be awakened,

* See Appendix, No. 20.

† Most of the Apostles were natives of this province.

and come up to the Valley of Jehoshaphat, for there will I sit to judge all the heathen round about." Here consequently was the favourite burying-place of the ancient Hebrews,* and here, to judge from the few vacant spaces that occur amidst a countless number of scattered stones, marking the site of graves, it is still a place of predilection with their descendants for such purposes. The tombs are of the simplest kind, consisting of unpolished slabs, entirely without ornament, the size alone distinguishing the condition of the possessor. The inscriptions are in the Hebrew character, recording merely the names and ages of the deceased, with the day of their deaths. The ground is so rocky that considerable labour is required to excavate graves. It is even said that the privilege of interment here must be purchased at a high rate.

Contrasting with this simplicity, in the same valley, are three sepulchres or rather mauso-

* This valley was used as a place of interment in times as ancient as the reign of Josiah, as we read that "he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kedron, and burned it at the brook Kedron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people." (2 Kings xxiii. 6.)

leums, bearing the names of Absalom, Jehoshaphat, and Zacharias. Collectively, they are called the tombs of the Patriarchs. That assigned to Absalom is the most conspicuous. It stands detached from the living rock from which it was hewn. Its lower portion is quadrangular. Upon the four façades are cut Ionic pilasters, above which is a frieze with Doric metopes, and triglyphs. Over this base, rises a square piece of masonry of similar dimensions, and the whole is covered by a tall conical dome, finishing to a point. The total height may be about eighteen or twenty feet. There is no perceptible entrance, but the upper story has been opened by violence. Into this aperture, Mahometans, Jews, and Christians, men and women, old and young, are in the habit of throwing stones as they pass, meaning by this action to testify their abhorrence of rebellion on the part of a son towards his father. The ground all around is strewed with them up to a great height. This may be the "pillar," which Absalom "reared up to himself," "in his life time," "in the King's vale;" but it is not probable that he was buried here. It is rather to be supposed he was interred near the spot where he was killed, for we read in Scripture:—"And they took Absa-

lom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him." (2 Sam. xviii. 17.)

Immediately behind this monument, in the scarped face of the rock, is the architrave of an entrance to a sepulchral chamber. This is assigned to Jehoshaphat, who gave his name to the valley; but it cannot be his tomb, for we are told that "Jehoshaphat slept with his fathers, and was buried in the city of David, his father." It is more probably the tomb of Manasseh, the son of Hezekiah, who was buried in the garden of his own house. A little to the southward of the pillar of Absalom, is the tomb of Zacharias, the son of Barrachias. Like the former, its base is quadrangular, and isolated from the parent rock, and adorned in like manner with Ionic pilasters; but, instead of the metopes and triglyphs, a heavy projecting architrave runs round it, above which rises a small pyramid of mason work. Close by, is an excavation in the mountain's side, containing three chambers, the entrance being supported by low Doric columns. It is not upon the same level as the other monuments just described, so that, to enter it, one is obliged to clamber up the rock. This is called the cave of St. James,

where that apostle retired to, during the passion of our Lord, resolving not to take sustenance till he heard of his resurrection.—The mixture of Grecian architecture, with what was evidently a Hebrew construction originally, has puzzled all those who have seen these monuments, and has been by them variously explained. The subsequent work, without being able to fix the precise age in which it was done, evidently bespeaks a barbarous state of the art.*

The caravan road from Jerusalem to Jericho passes just above these sepulchres.—A little to the south of them, is the village of Siloam, consisting of a few small huts, partly built, and partly hewn out of the rock, in the steep sides of a hill, which the Christians call the Mount of Offence or Corruption, where Solomon, in his declining years, did build a high place for Chemosh, the abomination of Moab, and for Moloch, the abomination of the children of Ammon." (1 Kings xi. 7.) Descending into the valley, and crossing the brook Kedron, we shortly came to the pool of Siloam, called after the village to which it lies adjacent.

The Pool of Siloam was twofold, viz., upper and lower. The upper reservoir or pool, called

* See Appendix, No. 21.

the King's pool, probably watered the King's garden—while the lower pool seems to have been designed for the use of the inhabitants. It is perhaps the same as En-Rogel, or the Fuller's Fountain, and as there is no other fountain or watercourse in this neighbourhood, we may presume that it was here that Solomon was anointed King by Zadock the priest, and Nathan the prophet. Both the reservoirs were supplied from the fountain of Siloam. The stream issues by a subterraneous passage from under a rock, and falls into a small basin of no great depth. It was formerly covered with a chapel, erected to commemorate the miraculous cure, by our Saviour, of the man born blind. The modern descent to the fountain is by a flight of sixteen steps, leading down to a platform, and a flight of thirteen more down to the water, whence it is sometimes called the "Fountain of Stairs." The passage under the mountain has evidently been formed by art, and, by stooping a little, one may walk along it to a great distance under the mountain. The water, as it overflows the pool, formerly passed by a subterraneous course to the lower pool, which lies still further to the southward, but it is now dry. I observed some pilgrims, after drinking

of it, put it to their eyes, which I suppose they did in commemoration of the miracle alluded to above, "Go, wash in the pool of Siloam." (St. John ix. 7.)

From this we ascended by a steep path, which brought us into the town, by what was called the Dung-gate (Porta Sterquilinaria), a name it is supposed to have received, from the filth of the beasts that were sacrificed, being carried from the temple through this gate. (Neh. xii. 31.) It is built in the eastern wall, to the south of the great Mosque, to which it is contiguous. It will only admit of foot passengers. We followed the street which leads to the Holy Sepulchre, having previously signified our wish of passing one whole night within its walls. On our arrival there we found the friars assembled in the chapel of the Apparition. A lighted wax taper being put into our hands, we commenced following the procession which is daily made at this hour (sunset), to the several stations* established to commemorate our Saviour's passion. At each of these stations, an appropriate hymn was sung.† The ceremony being over

* For these, see the detailed description of the Holy Sepulchre.

† See Appendix, No. 22.

(we dispensed with that of washing the pilgrim's feet), we retired to the refectory to supper.

The monks here, usually about ten in number, are the special guardians of the Sepulchre. They are relieved by others at intervals. Setting aside the devotional question, it is not a very enviable post, being shut up in low damp cells, with no other occupation, as Maundrell observes, than "praying and trimming lamps." It is even said, that they are sent here by way of punishment, and that their confinement lasts not only many months, but years. If so, the discipline of the order must be more severe than is generally supposed to be the case. Such a life as this, coupled with the personal indignities and affronts, to which they are daily and hourly exposed, cannot surely excite the envy of any one. It is but fair therefore to presume, that those who devote themselves to the care of souls in this land, are actuated by higher and more noble motives, than what is attributed to them by their enemies. In a country where apostacy holds out so many temporal advantages, it is a matter of no small difficulty for the spiritual shepherd even to keep the sheep within the fold. Let us spare them, then, all gratuitous abuse.

Aug. 23.—Shortly after midnight, we were called up to assist at Matins. As we had only thrown ourselves down on the beds assigned to us, we were soon prepared to obey the summons, notwithstanding the unseasonable hour for rising from one's couch. I had witnessed the imposing ceremonies (*funzione*) of the Holy Week in St. Peter's at Rome, and had attended divine service in the cathedral at Seville, the two most beautiful Christian temples of Grecian and Gothic architecture,—but nowhere did I ever feel so impressed with religious awe, as when, on this occasion, I looked down from the galleries that surround the Holy Sepulchre, and listened to the hymns chanted by the monks in the still hour of night, around the very tomb of our Lord. In point of scenic effect it was an admirable subject for the pencil of a Rembrandt. Only a few torches were burning; so that amidst the heavy architectural details of the Basilick, thus thrown into the shade, the white marble floor—the sides of a few columns—and the wrinkled faces and silvered hair of the aged friars, incased in a rim of light, alone appeared in high relief.

Whilst waiting for the keeper to arrive and

open the doors of the church, we inspected some of the curiosities contained in the Chamber of Antiquities. Foremost amongst these relics were the sword and spurs of Godfrey of Bouillon. The former is a long straight blade, worn and become rusty by eight centuries' disuse. They are worn at the installation of the Knights of the Holy Sepulchre.* In the antechamber to the great church of the Sepulchre, we were shown the place, where, until lately, stood the tombs of this champion of Christendom and of his brother Baldwin. In consequence of some alterations made in this part of the building, by the Greeks, subsequent to the fire of 1808, they were sacrilegiously displaced for party purposes. From a drawing I have seen of these monuments, they appear to have been remarkable only for the illustrious ashes they contained; and yet they ought to have been respected by Christians of every sect.

At length, at six A.M., to our great satisfaction, we were liberated from our confinement, and enabled to return to our more comfortable quarters in the Casa Nova, belonging to the convent of St. Salvador.

* See Appendix, No. 23.

CHAPTER IX.

Set out for Bethlehem—Valley of Rephaim, or the Giant's Valley—Appearance of the Country—Mar Elias—Star of the Magi—House of Simeon the Just—Tomb of Rachel—Rama, and the Holy Innocents—First View of Bethlehem—Arrival at the Convent of St. John—View from the Terrace—Village of Bethlehem—Church of Santa Maria—The Grot of the Nativity—Excursion to the Pools of Solomon—Country lying to the southward of them—Return to Bethlehem.

AUG. 23.—This afternoon we set out for Bethlehem.—We had spent the preceding week in visiting the scenes of our Saviour's miracles and sufferings; we now directed our steps, with a more cheerful heart, to the place of his nativity. It is situated about six miles from Jerusalem, or about two hours' slow walking, for, in the

true spirit of pilgrims, we went thither on foot—I might almost say barefooted—the peregrinations of the last ten days over the "hill country of Judea" having worn our shoes till they had become like sandals, and the miserable bazaars of Jerusalem were unable to supply us with others, at least such as we required. It lies in a southerly direction across the Valley of Rephaim (or the Giant's Valley), so called from its gigantic inhabitants; being situated on the confines of the territories allotted to the tribes of Judah and Benjamin, and memorable, as oftentimes being the field of battle between the Philistines and the Jews, under David and his successors.

On leaving the town, we crossed the upper part of the valley of Gihon, and having ascended the opposite hill by a rocky path, we came out upon a plain of considerable extent. Like all the country about Jerusalem, it is stony and scantily furnished with patches of light red soil, but entirely destitute of trees; and though anciently distinguished for its abundant population, at the present day, there is hardly a dwelling within sight. At about half way we reached the Greek convent of Mar Elias, near to which

is a well, said to be the one in which the star appeared to the Eastern Magi.—To the westward of the road, upon a gentle eminence, is a ruined tower called the house of Simeon, surnamed the Just—he who had been long and impatiently "waiting for the consolation of Israel." Having met the child Jesus in the temple, "he took him up in his arms and blessed God, saying, Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" (Luke ii. 28—30.)

In like manner does the modern Israelite sigh after a vision of the city of his forefathers during a long period of years; and when, in his old age, he has accomplished the object of his wishes, he seems to say to his Creator, Lord, I am ready to depart.—Shortly after leaving the convent, we came to a tomb by the roadside, near to which a group of Jewish women were standing, in the attitude of prayer. On inquiry, I was told it was the Tomb of Rachel, the wife of Jacob, and mother of Joseph and Benjamin. When I beheld the children of Israel gathered round this modest shrine, I felt an irresistible willingness to believe, that in this instance, at least, there was no deception, and that it really

was the place of her interment, as mentioned Gen. xxxv. 19, 20.*

This belief was further confirmed by seeing a Turkish oratory in the immediate vicinity; and I asked myself, are not the poor Christians of Palestine equally indigenous to the soil? and may they not have had *their* affections likewise? Then why should the local traditions in which *they* believe, excite the indignation of almost every traveller who visits the Holy Land? These uncharitable epithets applied to a priesthood, who have contributed so much to preserve local tradition, are they warranted? Are they Christian-like? The building itself is modern, and resembles, in form and appearance, the sepulchre of an Arab santon. It is square, with four pilasters supporting a whitened dome, under which is a raised catafalque of coarse masonry, the whole being surrounded by a low wall.

At about two miles to the westward of the tomb is the village of Rama, where, as was "spoken by Jeremy the prophet," "was there

* "And Rachel died, and was buried in the way to Ephrata, which is Bethlehem. And Jacob set up a pillar upon her grave, that is the pillar of Rachel's grave unto this day."

a voice heard, lamentation and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not." (Matth. ii. 17, 18.) In all the towns and villages of this country, and along these "coasts," mothers have wept over their murdered infants, refusing to be comforted, "when the sword of Herod was red with blood, and every stain was from the blood of innocence."

Approaching Bethlehem, surnamed Ephrata, or the Fruitful, the olive and fig tree become more plentiful, and the sides of the hill, on the summit of which it stands, are cultivated in terraces. The Latin convent, standing on a brow at its eastern extremity, is seen from hence to great advantage, and has a very imposing appearance; resembling, with its massive walls and embattlements, rather a fortress than the peaceable dwelling of monks. A nearer view was hardly sufficient to relieve us from the illusion. Part of the doorway, which formed the original entrance, has been walled up, and that which remains is low and narrow, making it necessary to stoop to enter. On applying for admission, which we did by loud knocking, a monk appeared at a window above,

and having satisfied himself that all was right, came down and removed the bar which fastened the door within. This outer gate opens into a roofed court, forming a sort of antechamber to the church of the convent. Here we waited, whilst the letter we had brought to the Padre Guardiano was carried up to him by one of the lay brothers. In a few minutes the messenger returned, and we were conducted by a winding passage to the terrace on the top of the convent. Here we found the whole community assembled, and enjoying the cool breezes of the evening, the early part of the day having been unusually hot. The sun was about to descend, but still it had sufficient elevation to enable us to see the different places of interest in the immediate neighbourhood, as they were pointed out to us by the friars.

In some part of yonder valley running east and west, where herdsmen are still seen tending the flocks confided to their charge, an angel of the Lord appeared eighteen centuries ago, to other "shepherds, abiding in the field and keeping watch over their flock by night," to announce "the good tidings of great joy."—"Unto you is born this day in the city of

David" (here where we are sitting), "a Saviour which is Christ the Lord." As if we ourselves heard the rapturous music of the "heavenly host," as they ushered in the Saviour's birth with a song, the appropriate burden of which was "glory, peace, and good will;" we remained absorbed for a while in thought, and only recovered from our revery, when the grotto was pointed out to us where Joseph hid the virgin Mary and the infant Jesus before they fled into Egypt. "Arise, and take the young child and his mother, and flee into Egypt." (Matth. ii. 13.) In the same direction, but at a much greater distance, is "the cave" where David "cut off Saul's robes privily." It lies to the east of the village, in the direction of the Dead Sea. At the foot of the hill, facing the north, is "the well of Bethlehem, which is by the gate," to which David's "mighty men," in spite of the Philistines, who were then garrisoned at Bethlehem, came and drew out the water, for which he longed. Nevertheless, "he would not drink thereof, but poured it out unto the Lord," because it was "the blood of the men that went in jeopardy of their lives." (2 Sam. xxii. 16, 17.)

Other localities of minor interest, and resting upon less authenticated ground, were successively pointed out to us. From these we turned to our recollection of the past, and referred to the period when this neighbourhood was the scene of those interesting transactions related with so much simplicity in the book of Ruth. It was in the gate of Bethlehem that Boaz sat, when his kinsman came by, unto whom he said, "Ho, such a one, turn aside, sit down here," and "then before ten men, elders of the city, he redeemed the possession of Naomi, and received with it the hand of Ruth." The sweet singer of Israel upon these hills tended his flocks, and here have been heard the soft tones of his harp, and the glad breathings of his voice, as he called upon all creation to praise the name of the Lord. In the interval between this and the mountains which overhang the Dead Sea, lies a single hill of conical form, vulgarly called the Mountain of the Franks, perhaps from its having been at some time or another in their possession, during their wars with the Saracens. By some intelligent travellers, it is fixed upon as the site of the ancient Bethareum, mentioned by the prophet as a place for a bea-

con; whilst others place on it the Massada of Josephus, situated on a steep rock which was fortified by Jonathan the Asmonean, and rendered impregnable by Herod.

Aug. 24.—The village of Bethlehem is pleasantly situated on a rising ground, at the southern side of a deep valley, extending east and west. The surrounding country, though hilly, is not marked by mountains of any great elevation, and is every where well cultivated. The dwellings of the Bethlehemites, who are principally *fellahs*, or cultivators of the soil, are mean structures. Standing upon an acclivity, the lower part of the rock is excavated, and usually serves as a stable for cattle. As it is of a soft porous nature, it is easily cut through, and affords in winter (which in this open country is very severe) a better shelter than walls of loose stones could do. This mode of construction is not peculiar to Bethlehem. I have observed it in many parts of the East, and as habits do not undergo those changes as with us, it is fair to presume, that such was their mode of living eighteen hundred years ago. At that time Mary came here as a stranger for the general enrolment, and as such she was accommodated.

Besides, her peculiar situation made concealment desirable.* So much for the place of nativity being under ground. Throw down these massive walls, and divest the consecrated spots of their artificial embellishments, and the usual excavation in the mountain's side for housing cattle will be found amongst the ruins, such as it still appears beneath the neighbouring cottage. With respect to its identity, the event which occurred within it, was of too important a nature to allow the early Christians to lose sight of the locality. Even those who have been most sceptical, in regard to the identity of the holy places, admit in this instance the authenticity of the tradition. As a connecting link, history tells us that Hadrian, in his hatred to the Christians, built a heathen temple over the hallowed spot, and dedicated it to Adonis. One hundred years afterwards, a Roman empress, and mother to the first Christian prince, made a pilgrimage to the birthplace of her newly-adopted faith. The site of the Virgin's

* "And Joseph also went up from Galilee, out of the city of Nazareth, unto Judea, to the city of David which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child." (Luke ii. 4, 5.)

temporary abode, and the spot where "God, having laid aside his glory, first appeared in the veil of human nature," could not fail to excite her enthusiasm. The splendid fabric we now behold arose out of her piety and munificence. Many other edifices in these parts have been attributed by tradition to this personage, but when we consider her great age at the time she visited the Holy Land, and the short time she remained here, it is fair to presume that, she having first set the noble example, what was done by others, subsequent to her coming here, was in many instances attributed to her alone, as founder of such institutions.

Being desirous of visiting the Monastery in all its details, we assembled this morning in the chapel dedicated to St. Catherine, where service is usually performed, the larger one being too vast, and quite out of repair. From hence, each pilgrim being provided with a lighted taper, the procession descended a flight of steps leading into subterraneous apartments. At the foot of the staircase is a small chamber, cut out of the rock, with one column in the middle, supporting the roof. This is the Mausoleum of the Babes that were massacred by the barbarous

decree of Herod. Passing along a dark narrow passage, we came into the subterraneous chapel of the Nativity, which is the original grot, or stable, enlarged for purposes of devotion. It is about twelve paces long, and four broad, and illuminated by lamps kept constantly burning. The roof, which is left in its natural state, only supported by a single pillar, is blackened by the smoke of lamps. The side walls and floor are adorned with marble. In a part of the floor, at the eastern end, and fronting an altar which rests against the side of the rock (here shaped into an arcade), is a circle of agate and jasper, surrounded with a silver glory. Around it are inscribed the words,

Hic de Virgine Maria Jesu Christus natus est.*

A memento conveyed in the language of simplicity, but not the less eloquent on that account, and highly calculated to excite the devotional sentiments of the Christian pilgrim.

A few paces from the altar is the Manger where the infant Jesus was laid. The original receptacle, which the Italians call Presepio, was removed from hence to Rome under Pope Sixtus

* Here Jesus Christ was born of the Virgin Mary.

Quintus.* That which replaces it now is a low trough of masonry, such as are constructed in this country for cattle to eat out of, particularly oxen used in agriculture. Before it is the altar of the Magi.

Returning to the chapel of the Holy Innocents, already noticed, nearly in front of it, is a sepulchral chamber, in which are two altars. That to the left is over the tombs of Paola, a Roman lady, and Eutachia, her daughter, who, after residing in Bethlehem for the space of three years, died here in the odour of sanctity. The present Monastery, as well as a convent for religious women (no longer existing as such) bear testimony to her munificence. She likewise founded an Hospitium for strangers. These different details of her piety are recorded by St. Jerome. That great writer of the church, visiting Bethlehem in the fourth century, as a pilgrim, was so impressed with the distinctive honours shown it by our Lord, that, though a poor village without any resources,† he at once

* The chapel in which it is now seen, in the church of Santa Maria Maggiore, is remarkable for its costly and beautiful embellishments.

† "Thou Bethlehem Ephratah, though thou be little

took up his residence in it, and remained here till the day of his death, having then attained to the great age of ninety-one. His tomb is in a recess close by. The chamber he occupied is to the left. It was in this retired cell, shut out from all worldly distractions, that he applied himself during the space of fifty years, to the study of the Scriptures, hitherto written in Hebrew and Chaldee. The result of his lucubrations is that translation of the Bible into Latin commonly called the Vulgate. Close by is shown the sepulchre of Eusebius, who assisted him in his labours.

From here, we reascended the staircase, to visit the larger or upper church, called *Santa Maria di Bethlehem*. It is built in the form of a Latin cross. The nave is divided into aisles by forty marble pillars of the Corinthian order, two rows of them on each side. These columns, the shafts of which are of one piece, are two feet and a half in diameter, and eighteen in height, including the capital. The distance between each row is about thirty feet, that of the intercolumniation, seven. The roof they were intended to support appears either to have been

amongst the thousands of Judah." (Gen. x. 19; xv. 9; xvii. 6; 2 Sam. vii. 12.)

partially destroyed, or never entirely finished, for it is of wood, as likewise the architrave and entablature. I am disposed to lean to the latter supposition, for it is evidently begun upon too costly a scale for the resources of the country. The floor was originally paved with rich marbles, and the interior walls, to the height of the ceiling, were adorned with beautiful mosaic work. The former was taken up, and removed to the great mosque at Jerusalem. The latter has suffered from neglect, and the wanton ravages of infidels. The nave is separated from the three other branches of the cross by a wall, leaving only a door in the centre, so that the unity of the edifice is destroyed. It is not at present used for devotional purposes.

A traveller of the sixteenth century relates that, on his arrival here, he found this part of the monastery occupied by the Sheikh of the village. It was perhaps to secure himself from the violence of his rebellious subjects, that he was induced to select these spacious apartments for himself and harem. On other occasions it has served as a refuge for the inhabitants against the tyranny of their chiefs. Indeed, from the thickness of the walls, the monastery might bid defiance to any attack unassisted by artillery.

The choir at the east end, as well as the two lateral ones, are rounded off at their extremities and arched. They contain nothing remarkable. On either side of the high altar, is a descent by steps to the chapel of the Nativity just described.

Bethlehem, Aug. 24.—This afternoon we devoted to an excursion to the three capacious pools known by the name of Solomon's Pools. They are situated at the south end of a small secluded valley, about an hour's distance to the south of Bethlehem. In going out of the convent, we were met at the door by a number of Bethlehemites, who literally assailed us with their merchandise for sale, consisting of beads, crucifixes, and mother-of-pearl shells, carved with sacred subjects. Most of the inhabitants profess Christianity. They appear to be a strong robust race of men, and not likely to crouch to either Turks or Arabs. They are reported to be of a rebellious spirit. When any fresh taxes are imposed upon them, or that they conceive themselves injured, Mahometans and Christians unite against their oppressors, and woe to their enemies on such occasions.

At the distance of about half a mile or more from the Pools, we passed through a narrow

rocky valley, enclosed on both sides with steep hills. A beautiful rivulet trickles down the centre part, and waters in its course some orchards and plantations. This is pointed out as the *Deliciæ Salomonæ*, or the "enclosed garden," to which Solomon used to resort. "I made me gardens and orchards, and I planted trees in them of all kinds of fruit; I made me pools of water, to water therewith the wood that bringeth forth trees." (Eccles. ii. 5, 6.)

The Pools or Reservoirs attributed to Solomon, the son and successor of David (and the antiquity of their appearance bears some testimony to the truth of the statement), are three in number, of an oblong quadrangular form partly cut out of the native rock, and partly enclosed by masonry, the whole being lined with a thick coat of plaster. They are so disposed on the sloping ground, that the waters of the uppermost may descend into the second, and those of the second into the third. That on the west is nearest the source of the spring which supplies it with water, and is about four hundred and eighty feet long. The second is about six hundred in length, and the third about six hundred and sixty, the breadth of all three being nearly the same, about two hundred and seventy

feet. They are capable of containing a great quantity of water, which they finally discharge into a small aqueduct that conveys it to Jerusalem. This aqueduct is built on a foundation of stone: the water runs through round earthen pipes, about ten inches in diameter, which are cased with two stones hewn out, so as to fit them, and they are covered over with rough stones, well cemented together. The aqueduct is so sunk in the ground, on the side of the hill round which it is carried, that in many places nothing is to be seen of it.

The Fountain which partly supplies the pools is at the distance of about one hundred and forty paces from them. The descent to the spring is by steps leading into a vaulted room forty-five feet in length, and twenty-four in breadth. Adjoining it is a room somewhat less. Both are covered with handsome stone arches of high antiquity. The water rises in three or four different places, and is conveyed into a kind of basin, from which it is carried by a large subterraneous passage down into the Pools. This is supposed to be the *fons signatus,* or "sealed fountain," to which Solomon compares his bride. (See Sol. Song iv. 12.)

At a few hundred yards distance from it, to

the northwest of the upper pool, is a large fortified Khan or caravansary, the windows of which look into an interior court. From the solidity of its construction, and its great capaciousness, it was evidently built at a time when the intercourse with the countries lying south of Jerusalem was much greater than what it is at present; for we did not see a chamber that wore the appearance of having been tenanted for a long time past. At the present day, the only important town in this direction, within the limits of Judæa, is Hebron, anciently called Arba and Herjath-Arba. It is twenty miles from Jerusalem. Abraham, Sarah, and Isaac, were buried near Hebron in the cave of the Machpelah. (Gen. xxv. 7, 8, 9, 10.) Their towns are pretendedly shown by the Mahommedan population, but only to those of their own sect, and a mosque is erected over the supposed site. Hebron is now called El-Khalil, "the beloved," the name by which Abraham is known in the East. It contains about five thousand inhabitants, and has dependent upon it fifteen or sixteen smaller villages, amongst which several nomadic tribes of Arabs are seen living under tents, and at peace with the surrounding country.

Twenty miles south of Hebron was Beersheba, "the well of an oath, or the well of seven," because here Abraham made an alliance with Abimelech, king of Gerar, and gave him seven ewe-lambs in token of that covenant to which they had sworn. (Gen. xxi. 28.) Here was a Roman garrison in the time of Eusebius and Jerome. The limits of the Holy Land are often expressed in Scripture by the terms "from Dan to Beersheba," the former being the northern, the latter the southern extremity of the land.

We had wished to proceed at least as far as Hebron, but as our Bethlehemite guards were at variance with its inhabitants, it appeared to be a journey fraught with some danger; we therefore returned to the convent in Bethlehem.

As the stay of strangers here is seldom protracted beyond a day or two, they are not provided with separate cells as at the other convents. The refectory is converted at night into a sleeping-room, mattresses being laid out on the divans which run along the walls. Here we slept.

CHAPTER X.

Departure from Jerusalem—Taking Leave of the Friars—Last Promenade round the City—The Jerusalem of the Scriptures—The Modern City—Route to Nazareth by Nablous described—Shechem or Sychar—Mounts Ebal and Gerizim—Nablous—Jacob's Well—Sabousta, the ancient Samaria—Djenin, the ancient Jezreel—Convents of St. John in the Desert and of the Holy Cross—Former Fertility of Judæa—Its present Aspect—Lydda—Tomb of St. George—Return to Ramla—Evening spent with Padre Tomaso.

Aug. 27.—Having visited the most remarkable localities within the Holy City and in its environs, we set out this afternoon on our return to the coast. Previous to starting, we waited upon the superiors of the convent, to take leave, and to return thanks for the hospitality afforded us—having already sent by their dragoman what we considered an indemnity for the ex-

penses we had occasioned them. No regular charge is made on these occasions—each visiter pays according to his means. In ancient times, after Jehovah had appointed Jerusalem to be the place of his habitation and temple, it was considered as the metropolis of the Jewish nation, and the common property of the children of Israel. On this account it was, that the houses were not let, and all strangers of the Jewish nation had the liberty of lodging there gratis by the right of hospitality. Thus it is, even to the present day. All Christians, of whatever nation or sect, are equally well received, if devotion be their object; and if, on quitting, it is apparent that they have not wherewith to requite the hospitality afforded them, the farewell on the part of the host is not the less sincere. Having received from the Fathers letters of recommendation to the heads of the other establishments of the Terra Santa, we bade them adieu and retired.

Whilst our servants were employed in getting all ready for starting, we made our last circuit of the Holy City, following the line of the exterior walls.—We have no particulars recorded concerning the nature of the fortifications of Jerusalem previously to its entire destruction

by the Chaldeans. After the return of the Jews from the Babylonish captivity, they rebuilt Jerusalem, and in the account of the rebuilding of the wall, we have a notion of the direction it took, with the names and positions of the gates by which it was pierced. In the interval between its first destruction by Nebuchadnezzar, and the second by Titus, Jerusalem was captured four times without being demolished—viz., by Shislack, sovereign of Egypt, from whose ravages it never recovered its former splendour; by Antiochus Epiphanes; by Pompey the Great, who rendered the Jews tributary to Rome; and by Herod, with the assistance of a Roman force under Sosius. Previous to the fatal wars of the Jews with the Romans, we learn from Josephus that the city of Jerusalem was erected on two hills, opposite to one another, with a valley between them. The loftiest of these (Zion) contained the "upper city," and the other called Acra, contained the "lower city," which seems to have been the most considerable part of the whole. By the valley must be understood the hollow which now forms the Jewish quarter, for the relative height of one hill over the other is not very great. Over against this was a third hill (Moriah) lower than

Acra, and once separated from the other by a broad valley, but subsequently filled up with earth, in order to include the temple within the city. As population increased, and the city crept beyond its old limits, Agrippa joined to it a fourth hill, which was situated to the north of the temple, called Bezetha, and thus further enlarged Jerusalem. The whole circumference of the city at this time was nearly four miles and a half. Of the walls described by the Jewish historian, nothing remains; but the site of the ancient city is so unequivocally marked out by its natural boundaries on the three sides where there are ravines, that there can be no difficulty, except with regard to its extent in a northern direction. The only subject of contention between those who are willing to believe in tradition, and those who are predisposed to contest its authority, is, whether the present supposed site of Calvary was enclosed within these walls, or excluded by them. The historian tells us that the western wall on reaching the tower of Psephinus, did not extend further north, but turned off towards the east. If, therefore, the tower at present occupied by the modern Gothic castle, near the Bethlehem gate, formed the north-west angle of the city, it can

easily be imagined, if the continued wall widened ever so little to the eastward, how it was excluded, without robbing the city of its character of compactness of structure alluded to in the Psalmist. Its original form appears to have been an oblong square, which it has nearly preserved in its present condition, though considerably reduced in size. After the destruction of Jerusalem by Titus, the emperor Adrian erected a city on part of the former site, which he called Ælia Capitolina. It was afterwards greatly enlarged and beautified by Constantine the Great, who restored its ancient name.* But never, since its destruction by the Romans, has it ever been under the Government of the Jews themselves, but oppressed and broken down by a succession of foreign masters—the Romans, the Saracens, the Franks, the Mamelukes, and, lastly the Turks, to whom it is still subject.

The modern city contains within its walls, several of the hills on which the ancient city is supposed to have stood; but these are only perceptible by the ascent and descent of the streets. A high embattled wall, built for the most part with the common limestone of the country, with square projecting towers at in-

* See Appendix. No. 24.

tervals, encompasses the city all around; on the east side, they follow the line of the ancient walls, which lay along the valley of Jehoshaphat. On the south, they exclude the Tyrapeion, and a considerable portion of Mount Zion, formerly included within the walls. On the west, they are built on the ancient foundations, as far north as the tower of Psephinus, where, taking in an excrescence lying to the west of Calvary, at the distance of four hundred feet from the tower, they turn eastward towards the valley of Jehoshaphat, forming the northern boundary. The circumference of the area now enclosed within the walls does not exceed two miles and a half. The gates, through which there is admission, are five in number: one looks to the west, and is called the gate of Yaffa, or Bethlehem, because the road to those places passes through it. Another in the northern wall leads out to Damascus, and is called in consequence Bab-es-Sham, or Damascus gate. A third, opening to the eastern ravine, is called St. Stephen's gate, and faces Mount Olivet. About midway in this wall is placed the holy or golden gate leading into the mosque of Omar, but now walled up, owing to a superstition on the part of the moslems,

that their destruction is to enter by it. Perhaps this presentiment originates in the tradition, that it was by this gate, or rather one that stood on its site, that our Saviour made his triumphal entry into Jerusalem. On the south there are two gates: one called the Zion gate, or the gate of the prophet David; and the other, a smaller one for foot passengers, the Sterquiline gate.

Towards the Asr,* all being in readiness for starting, we mounted our horses, and, going out by the Jaffa gate, we took our final leave of the Holy City. Travellers, but more particularly pilgrims, in proceeding to Nazareth, usually take the direct road to it, which passes by Nablous, and over the plain of Esdraelon. The first object of interest that the traveller meets with on this route is Bir, three hours and a half from Jerusalem, supposed to be the same as the Michmash of Scripture. (1 Sam. i. 14, 15.) Its modern name is derived from an Arabic word signifying a "well," and there is one close by, at the foot of the hill on which it stands. This is the place to which Jotham fled from the vengeance of his brother Abime-

* A division of time in Mohammedan countries answering to about three o'clock in the afternoon.

lech. (Judges ix. 21.) It is likewise supposed to be the very place where the parents of Jesus, on their return from assisting at the Passover, first discovered that their child, "who was then twelve years old," had tarried behind in Jerusalem, and, going back, "they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." A little beyond Bir two roads meet; that on the right, conducts to Nablous. At eight hours from Jerusalem are the ruins of a caravansary (Khan Leban), so called from a village of this name standing in "a delicious vale." Maundrell, who qualifies it thus, says, "either the Khan or the village mark the site of the ancient Lebonah, mentioned in Judges xi. 19." Somewhere in the interval (the precise spot is not known—"Seek not Bethel, Bethel shall come to nought"), was Bethel, or the house of God, a name given to it by the patriarch Jacob, after his memorable vision related in Gen. xxviii. 12, 13. At thirty-four miles north of Jerusalem is Nablous (a corruption of Neapolis, or new town), the Shechem of the Old Testament, and the Sychar of the New, one of the oldest cities of Palestine, and once the capital of Samaria. It is beautifully situated in a narrow valley,

between Mount Ebal and Mount Gerizim, having the former on the north, and the latter on the south.

These hills are of equal height, about six hundred feet, and neither of them cultivated; but Gerizim has the most pleasing appearance. "It was here," says a recent traveller in these parts, "that the affecting ceremony took place that was commanded by Moses, carried into effect by Joshua, and never afterwards repeated. Six of the tribes stood over against Gerizim to bless the people, and the other six upon Ebal to curse. It would appear that the whole of the law was read over by Joshua, and that the Levites spoke unto all the men of Israel with a loud voice the words of the curse, to which the people answered, and said, Amen."*

A better situation could not be conceived for this purpose, as the hills are at such a distance from each other, that the hosts of Israel might stand between, and the voice from either side, be heard distinctly on a calm day, throughout the whole assembly. It must have been an imposing spectacle: the ark of the covenant in the centre, surrounded by the elders, officers,

* Joshua viii. 33, 34. Deut. xxvii. 11.

and judges, with the venerable Joshua at their head, the banners of the tribes marking their different positions as appointed by God, which they were now to occupy for the last time, and the millions of Israel extending in firm phalanx as far as the eye could reach; it must also be remembered that every individual of that vast company had but a little time before, beheld the most striking wonders performed in their own behalf,—the falling down of the walls of Jericho, and the dividing of the stream of the Jordan; and when the men, women, children, and strangers, thinking on these things, with with one voice shouted Amen, the acclaim must have reverberated among the rocks around with true sublimity, and have swelled in majestic volume towards Heaven.

The whole would form a fine scene for the pencil of Martin.—"There are still a few Samaritans resident in Nablous who 'worship God upon this mountain,' and retain the faith of their fathers. They are strict in their attention to such parts of the law as they acknowledge, and expect a Messiah. They read in their version of the Pentateuch that the altar was erected by Joshua upon Mount Gerizim, and not upon Ebal, which reading is defended

by Kennicott, and they repair at stated times to the supposed site of the temple to perform acts of worship. The synagogue is plain and clean, and among other ancient books they have a copy of the Pentateuch, which they regard with peculiar veneration, and affirm that it was written by the grandson of Aaron. They suppose that there are many Samaritans in England and other parts of Europe.

There are a few families of Jews who reside in a small court near the bazaar."* The modern town of Nablous consists of two long streets, running through the centre of the valley, and intersected by several smaller ones, mostly crossing them at right angles. It is represented to be populous and flourishing, and the environs highly cultivated. The inhabitants are governed by chiefs, chosen from amongst themselves, and invested by the pacha of Damascus, in whose pachalic it lies. There are no antiquities; but travellers are still directed to the sepulchres in which the remains of the patriarch Joseph, of Eleazar the high priest, and those of Joshua, were severally deposited. The bones of the patriarch (he probably was embalmed according to the Egyp-

* Hardy's Notices of the Holy Land.

tian process) were brought out of Egyyt by the Israelites to be buried in Canaan. (Heb. xi. 22.)

Over the pretended tomb is a small Turkish oratory, with a whitened dome, like the tomb of his mother on the road between Jerusalem and Bethlehem. The place is called Maschehad Sidiny Yousouf. Joshua was an Ephraimite, and was buried "on the border of his inheritance which was mount Ephraim." But the principal object of veneration is "Jacob's well," so called, because it was near to the parcel of ground which Jacob gave to his son Joseph; and particularly interesting on account of the memorable conversation of Jesus Christ with the Samaritan woman, related in St. John iv. 5—25.

Leaving Nablous, the road lies along the vale, which is well wooded, and in about three quarters of an hour, conducts the traveller to a copious spring of good water called Bir Sheeba, and a quarter of an hour further, to the top of a hill looking down into the vale of Sebaste. Here the ancient Samaria, the imperial city of the ten tribes, comes in sight, standing on the eastern slope of a fine large insulated hill, and in the centre of a highly-cultivated valley.

The present village, pronounced Sabouste, is small, and its inhabitants miserably poor.* It contains, however, some interesting remains of its former magnificence. A vast number of stone columns in an upright position, but without capitals, are seen in every direction. The citadel probably occupied the summit of the hill. Amongst the more modern ruins, the most conspicuous are those of a large convent standing over a small cave or dungeon, in which it is said that St. John the Baptist was beheaded. Sabouste is eight hours north of Jerusalem. The next place of note is Djenin, supposed to be the Jezreel of Scripture, where the Kings of Israel had a palace, where Naboth was murdered, and Jezebel was precipitated from a window. It contains many ruins, but none of very ancient date. It stands at the entrance of the great plain of Esdraelon, being the frontier town of Samaria on the borders of Galilee. The traveller has now crossed the possessions of the half tribe of Manasseh, which extended west-

* After the destruction by Hyrcanus, B.C. 129, it was wholly rebuilt and considerably enlarged by Herod, surnamed the Great, who gave it the name of Sebaste, and erected a temple there in honour of the emperor Augustus (Sebastos) Cæsar.

wards to the sea, and entered upon those of Issachar. It is one day's journey more from Djenin to Nazareth.

We did not follow this route. It was represented to us as being very unsafe, in consequence of the inhabitants of Nablous, a restless and turbulent people, having incurred the displeasure of Abdallah, Pacha of Acre. In cases of this kind, a third party is often made the victim; moreover, being exclusively Mahommedans and Jews, they are noted for their hostility to Christians,* who have no establishment here. Yet this was anciently one of the "cities of refuge!" We were therefore obliged to return to the coast, by the way we came.

Some of the party took the road by St. John

* "The difference of treatment which the Christian experiences from the Turks in different parts of Syria is very remarkable. In some places he would be deprived of his last farthing, if not of his life, were he to curse the Mahommedan religion whilst quarrelling with a Turk; while in others, but a few hours distant, he retorts with impunity upon the Mahommedan, every invective he may utter against the Christian religion. At Szaffaad, where is a small Christian community, the Turks are extremely intolerant. At Tiberias, on the contrary, I have seen Christians beating Turks in the public bazaars. The difference seems chiefly to depend upon the character of the local governments." (Burckhardt, 322.)

in the desert, which is distant from Jerusalem about an hour, in a westerly direction, and is situated in rather a romantic country (though called a "wilderness"), studded with vines and olive trees. The monastery is represented to be a substantial building, and in good order, having been rebuilt from its foundations about a century ago, at a very heavy expense. The church is particularly admired, being well proportioned, and adorned with handsome columns, dividing it into aisles, and supporting a cupola. At the upper end is a descent, by some marble steps, to a splendid altar, erected over the very place where, according to the Latin inscription close by, St. John the Baptist, the forerunner of Christ, was born.* The inhabitants of the village and district are principally Mussulmen. About half way to the convent, and on the same road (to Jerusalem), there is another sanctuary, taking its name from the Holy Cross. Here, under the high altar, a hole is shown, where the tree grew, of the wood of which the true cross was made! It belongs to the Greeks.

Leaving the road, which leads to the above two places to our left, we shortly reached the spot from whence, a fortnight before, we had

* Hic præcursor Domini natus est.

obtained our first view of Jerusalem. Here we alighted from our horses, and sat down awhile, to bid adieu (in all probability a final one), to the places that had awakened in us feelings of such unprecedented interest. In seeking to explain to ourselves the peculiar barrenness of the country through which we had lately passed, so ill according with the glowing descriptions given of its fertility by ancient writers, both sacred and profane, we ventured not to call in question the veracity of those statements, however exaggerated they may appear when contrasted with its present desolate condition. The effect of this contrast upon the "stranger" was long since foretold by the prophet, "Every one that passeth thereby shall be *astonished.*" (Ezek. xviii. 16.) The facts of its former fertility and vast population are, I believe, established beyond contradiction.

Moses, addressing the Israelites a short time before his death, characterized the country where they were going to reside, as a "good land," "a land of brooks and water, of fountains and depths, that spring out of vallies and hills." He further added, that it was "a land of wheat and barley, and vines and fig-trees, and pomegranates, a land of oil, olives, and honey, whose

stones were iron, and out of whose hills they might dig brass" (copper?). It was said to have exceeded even the very celebrated land of Egypt in the abundance of its productions.

Tacitus, describing the climate as dry and sultry, adds, "the natives are strong and patient of labour, the soil fruitful and exuberant in produce." Josephus, in speaking of the provinces of Judæa and Samaria, says, "Both countries are composed of hills and valleys; they are moist enough for agriculture, and are very fertile. They have abundance of trees, and are full of autumnal fruit, both of that which grows wild, and also of that which is the effect of cultivation. They are not naturally watered by many rivers, but derive their chief moisture from rain water, of which they have no want. The waters of such rivers as they have, are exceedingly sweet; and, in consequence of the excellence of their grass, the cattle reared in these countries yield more milk than do those of other places."

The Holy Land was eminently distinguished for its abundance of cattle, to the management and rearing of which the inhabitants chiefly applied themselves. The cattle of the Israelites comprised every sort of animal that afforded

either food or clothing, or was applicable to their useful purposes, as sheep, oxen, goats, camels, and asses. The hilly country, not only afforded them variety and plenty of pasture, but also of water, which, descending thence, carried fertility into the low lands and valleys. In the division of the land of Canaan, we are informed (Josh. xv. 20), that no fewer than one hundred and twelve walled cities fell to the lot of the tribe of Judah, from which we may form some idea of the extent of population that once covered the whole of his country. Josephus, in speaking of this province, and that of Galilee of which he was a native, particularly states, that these regions were "very full of people," and notices the fact, as the greatest sign of their excellence.

With this knowledge, therefore, of its former dense population, we can easily imagine how even the lime stone rocks, and barren mountain peaks we now see around us, were at that time brought into cultivation, and made to contribute to its support; for in the division by lot of a land remarkable for the great variety of its climate and unequal fertility, it cannot be supposed that all its inhabitants were equally fortunate. Those amongst them who received as

their portion, and in the fertile valleys, were abundantly indemnified for the trouble which its culture occasioned them; whereas the less favoured would naturally feel their industry called forth to emulate the prosperity of their more successful neighbours.

Evidences of this redoubled industry, and of a higher state of culture than what exists at present, are every where apparent, and frequently in places where it seems hardly possible for the plough to pass: but in those days, as at present in many parts of the Libanus, the soil on the mountain side was supported by artificial terraces from their bases to their utmost summit, and covered with plantations of fig, vine, and olive trees. We know that the first, and particularly the two last, delight in a dry stony soil, and that wheat and barley, with its fair proportion of the "former," and the "latter rains," will yield abundantly in such places, and thus we have a further confirmation of the accuracy of the sacred writers, even in local descriptions.

Such are the evidences given by the Scriptures of the former fertility and population of Palestine, and confirmed by the testimony of profane historians. From the preceding pages,

some idea may be formed of the changes that have since taken place in this once highly-favoured country. But it is not in the intention of this work to particularize all these changes, or enter into an inquiry as to the causes that produced them. It is sufficient to know that a righteous God "turneth fruitful land into barrenness for the wickedness of them that dwell therein." (Psalm cvii. 34.) Still less is it the intention of the author to attempt to fix the degree of fulfilment of the prophecies concerning it. The history that recorded its greatness, and the prophecies that revealed its desolation, have both been amply verified to the satisfaction of every unprejudiced mind; moreover, the latter is a subject already copiously treated of by other and abler hands than his. All he will ask himself is, what were the more immediate agents employed in effecting so great a revolution? The answer to this inquiry is furnished by history.

Notwithstanding the successive devastations of the Holy Land, effected by Assyrians, Chaldeans, Syrians, and Romans, it was not until the final overthrow of Judæa as a nation, that this state of prosperity ceased, and the country became depopulated; and as its prosperity

mainly arose from its dense population, so when the land became, as was now predicted "utterly emptied" and "utterly spoiled," when the "inhabitants thereof" became "scattered abroad," then the earth (land) began to "mourn" and "fade."

During the eighteen centuries that have succeeded to that event, Palestine has alternately been devastated by Saracens, European Crusaders, Turks, and predatory Arabs, and thus it will perhaps remain, until the time when the whole extent of evil denounced against it shall be poured out, and the promised deliverance take place. Would that this period was at hand! No child of Israel can look forward to its coming with livelier interest than ourselves, who, more than others, have been witnesses to the extent of their sufferings. Independent of this Christian feeling, the heart sickens at the sight of a land bearing upon it the impress of the curse of God, and recorded in such awful characters as those that appear around us.

Aug. 28.—It was just break of day when we issued from the ravine, and descended into the rich plain of Ramla. Instead, however, of going thither direct (it lay right before us), I quitted the party, and turned a little to the right, fol-

lowing the road which leads to Loudh, the ancient Lydda. This city, after its destruction in the beginning of the Jewish war, on being rebuilt, assumed the name of Diospolis,* and became a place of some importance. It is now a heap of ruins; the most remarkable of which are the remains of a very handsome church,† said to have been built, but more probably repaired, by Richard, surnamed Cœur de Lion, in honour of St. George, patron of England, whose birth-place it was, and who is reported to have suffered martyrdom here.

The latter legend is not quite so satisfactory as the former; nevertheless, a place has been fixed upon to commemorate the event. Here I was desired to kneel down, whilst a Greek Papas, reciting a prayer, invoked the intercession on my head of the saint, whose name I bear. He is held in great veneration throughout the East. I hardly ever entered a Greek church without noticing a picture representing

* The Greek names introduced under the Macedonian kings were rarely retained by the people; ex. gr. Ptolemais (Acre), Scythopolis (Bisan), Heliopolis (Balbec), etc.

† "I will make your cities waste, and bring your sanctuaries unto desolation."

his achievement with the Dragon; and that no mistake might be made, the inscription Ἅγιος Γεώργιος is written in the corner. He is likewise held in great respect by the Turks. The latter have an oratory at the western end of the church, the roof of which has fallen in, but the arch of the altar at the eastern extremity remains. It is a curious fact, and noticed by many travellers, that in all the ruined churches, and they are to be met with at every step,* the altar is generally found to be more or less preserved.

The pious Christians of the East infer from this (and find consolation in the reflection) that some day or other they are to throw off the yoke of Ismaelism, and that their temples are to be restored to the unshackled worship of the God of the Christian world. Even the persecuted Jew looks forward to his promised deliverance; but the Turk even thinks that Ismaelism has seen its halcyon days, and finds few to differ with him in his anticipation of a change of fortune. It is time that the oppressor should be oppressed. St. Peter's miraculous healing of the paralytic Eneas at Lydda was the means

* "The sanctuaries of Israel shall be laid waste."

of bringing the inhabitants of Sharon to the knowledge of the Gospel. (Acts ix. 35.)

The distance from hence to Ramla is about five miles; the road sandy and sultry. At about halfway, I alighted at a small building erected for the accommodation of travellers, near to which is a fountain of excellent water, overshadowed by the wide-spreading branches of a huge sycamore. These edifices, for which the traveller is indebted to the piety of individuals, both for their foundation and support, are very common throughout the East. In cities and much frequented places they rank amongst its most remarkable monuments. In some places it is little more than a shed, containing large earthen vases filled with water, having beside them a small pot, for the use of passengers when thirsty: but the traveller is not the less grateful to the invisible hand that provides for his wants.

On arriving at the convent at Ramla, I found that my companions had continued their route on to Jaffa. I therefore spent the evening with Padre Tomaso on the terrace top, conversing upon all I had seen since we had last met, and the effect produced upon my mind by visiting the sacred places.

I did not require actually to see the places, which history tells of with such thrilling sensation to the soul, to quicken my faith in the reality of the memorable events of which they had been so long the theatre: the "holy seed" that had dropped in early youth (I hope not an ungrateful soil) had now grown up into a strong and healthy plant, and feared not the blasts of incredulity or modern scepticism. But the great advantage I derived from becoming familiarized with those sites was this, viz., that the Book which more especially records the great events that passed therein, has even greater charms for me now than ever; I can read its pages with increased interest, particularly its historical parts, from the more vivid perception I have of its scenes.* The language

* To understand the meaning of many passages in the sacred records—to discern the force and beauty of the language in which they are clothed, and the admirable propriety and significance of their allusions—in one word, to derive all the advantage from the sacred volume which it is calculated and intended to bestow,—we must render ourselves familiar with the physical and moral condition of the countries where it was written; we must examine the geographical situation of Canaan and the surrounding states, ascertain the site of their principal towns and cities, and acquire some knowledge of their history: to this must be added a suitable acquaintance with the Natural History

in which the inspired prophets committed to writing the revelations of heaven, for the instruction and information of the human kind, was no doubt the vernacular language of the country in which they lived, and the terms and modes of speech made use of, familiar among people, and suited to persons of every station and capacity; but from the tropes and figures employed (and which the glowing imagination of an Oriental furnishes in the richest abundance and variety), many passages of the text, to a person unacquainted with the localities and the customs of the country to which they relate, will naturally appear obscure, and perplex him in his researches. Nevertheless, as these outward signs and customs have undergone but little change; to the biblical student who should visit the Holy Land, an ample field for investigation is still open, affording at every step and in the most common occurrences of life, abundant illustration of the Holy Scriptures, by merely contrasting the simple narrative with the appearances presented before him. In rejoicing at the good fortune which has allowed me to be

of the East, and with the customs and manners of its inhabitants." Paxton's Illustrations of the Holy Scriptures, vol. i., page 5.

a witness of these scenes, I cannot help feeling a poignant regret that my feeble powers of observation should not have enabled me to add to the stock of information already obtained on this interesting subject, however much I may perhaps aid in confirming it by personal testimony.

Aug. 29.—Soon after divine service, I set out for Jaffa. The morning was fine, and the air delightfully tempered by breezes from the sea: and being alone, I was better able to indulge in the agreeable associations that arose out of the objects which came within the range of vision, as I passed along.

The plain here, which is slightly undulated, is open and not enclosed by hedges or walls. Several ploughmen were at work in various parts. The plough here made use of is extremely simple in its construction, and so slight that a person of moderate strength may easily carry it in his arms—the share is of wood, and armed at the end with a piece of iron. It has only one handle or shaft, with a small piece of wood across the top, for the husbandman to guide it, resembling the head of a staff, or the handle of a spade. With such an instrument, the husbandman is under the necessity of bend-

ing over it, and loading it with his own weight, in order to make an incision, otherwise it would glide over the surface. The furrows are necessarily shallow, and though long, remarkably straight. The plough is still drawn by one small cow, at most with two, and sometimes only by an ass. These are goaded by a stick, eight or ten feet long, to which is attached a sharp prickle. At the other end of the goad, a small spade or paddle of iron is made fast, for cleansing the plough from the clay that encumbers it in working. By an instrument of this kind, the same single person can both drive the oxen, and hold and manage the plough.

Approaching Jaffa, on either side of the road, are extensive water-melon beds, the fruit of which having just come to maturity, was guarded by men sitting under temporary sheds erected for this purpose.* They are called here *pasteques*, and are justly celebrated throughout the Levant. Indeed, it is necessary to have tasted this fruit to form an adequate idea of its excellence: and, independent of its flavour, a slice of water-melon just brought out of a cellar, is as good as a glass of iced water for its refreshing

* "And the daughter of Zion is left as a lodge in a garden of cucumbers." (Isaiah i. 8.)

effects, without the danger attending the latter when heated. They are peculiar to this district, and are said to degenerate if transplanted elsewhere. They are sent as presents to all parts of the country, and that no mistake might be made, the name of the person to whom they are addressed is inscribed on the rind.

CHAPTER XI.

Embark for Acre—Features of the Coast—Apollonia—Antipatris—Kanah, or Brook of Reeds—Kaiserich, the ancient Cæsarea—Tortura, the ancient Dora—Castel Pellegrino—Caipha, the ancient Calamon—The River Kishon—Mount Carmel—Convent of the Carmelites—Arrival at Acre—Abdallah Pacha—Panoramic View of the Town—Mode of constructing Terraces—Route to Nazareth—The River Belus—Halting place—Total Eclipse of the Moon—Arrival at Nazareth.

JAFFA, Aug. 30.—We had engaged a vessel, an open boat of the country, to take us to Acre, and were to have embarked at sunset; but, there not being sufficient wind to carry us out of the port, we remained on shore with our friends till sent for. Towards midnight, a land-breeze sprung up, and the reiss hastened on board to avail himself of it.

In sailing along the coast we stood so close in land, that, with the aid of a brilliant moon,

we could distinctly see the general features of the country, which is flat and unenlivened by any variety of scenery, though the plain is bounded at a distance by a line of beautiful hills, no doubt the mountains of Israel (also called the mountains of Ephraim); which, running north and south, divide the Holy Land into two nearly equal parts.

The whole of the coast, from the Nile to Mount Carmel, was anciently called the Plain of the Mediterranean Sea. That portion of it which lies between Gaza and Joppa was simply called the plain. In this, stood the five Philistian Satrapies. The tract from Joppa to Mount Carmel was called Saron, or Sharon.* In this last interval was the city of Apollonia, on the coast; and in the interior, Antipatris, a small town in the road from Jerusalem to Cæsarea. It was formerly called Caphor Selma, but being rebuilt and beautified by Herod the Great, it was by him named Antipatris, in honour of his father Antipater. Hither St. Paul was brought after his apprehension at

* There are other valleys of the same name, and it is not known which of them was celebrated for the production of the rose. May not Sharon be taken for the common field?

Jerusalem. (Acts xxiii. 31.) Its ruins will perhaps be found on the banks of the ancient Kanah, or Brook of Reeds, which springs from the mountains of Judæa, and falls into the sea near Cæsarea. It formerly divided the tribe of Ephraim from that of Manasseh. There are several other streams which cross this district, descending from the mountains, but they only flow in the winter months. The whole of this country, formerly celebrated for its fertility, is now thinly inhabited, and but little cultivated.

Aug. 31.—At day-break, finding ourselves abreast of Kaiserieh, the ancient Cæsarea, and seeing a vast quantity of ruins on the site, we desired to be set on shore for a while. To this, as the wind had begun to fail us, the reiss readily assented, taking care at the same time that we should be accompanied by some of the crew, the place being apparently quite deserted.

This part of the coast being exposed to the fury of the western gales, and the port of Cæsarea not affording any natural shelter to vessels, a sort of breakwater was formed of immense blocks of stone, sunk to the depth of several fathoms into the sea. From what remains, it appears to have commenced on the south side, and winding round to the west, formed a semi-

circular mole open to the north. At the extremity are the remains of an old castle. It must have been a work of considerable labour and expense, denoting a high state of civilization, and supposing an extended commerce. On landing, we wandered over a great extent of ground, covered with the remains of an ancient city. A low wall of grey stone encompasses these ruins, and without this, a moat, now dry; but what with the accumulation of rubbish, and the long grass which grows over them, it is difficult to distinguish their form and nature. At the same time, war and its ruthless consequences, seem to have had a greater share in their destruction than the slow hand of time. Nevertheless, the remains of two aqueducts, running north and south, are still visible.

The one next to the sea is carried on high arches; the lower one, to the eastward, carries it waters along a low wall in an arched channel five or six feet wide. The water is abundant, and of excellent quality; and I am told the small vessels of the country often put in here to take in their supplies. It is, apparently, never frequented for any other purpose; even the high road leaves it aside. The present tenants of the ruins are snakes, scorpions, and

lizards, in great quantities, and, we were told, wild boars.*

We did not meet with a human creature to direct our steps, and yet this was at one time the metropolis of Palestine, and the residence of a Proconsul! It was built by Herod the Great twenty-two years before Christ, and called Cæsarea, in compliment to the reigning emperor, Augustus, who was his great patron. It was called Cæsarea of Palestine, to distinguish it from Cæsarea of Philippi, more anciently called Paneas. It was afterwards called Colonia Flavia, in consequence of privileges granted to it by Vespasian, who made it a Roman colony. Previous to its foundation by Herod, there was an obscure fortress here, called the "tower of Straton," after the Greek who built it.

Here Peter converted Cornelius and his kinsman, the first fruits of the Gentiles (Acts x.); and here St. Paul so admirably defended himself against the Jews, and their orator Tertullius. (Acts xxiv.) He was imprisoned here two years, and at other times visited the place, on

* "The defenced city shall be desolate, and the habitation forsaken and left like a wilderness; there shall the calf feed, and he shall lie down and consume the branches thereof."

his way to and from Jerusalem. It was the scene of more barbarous cruelties than any other part of Palestine during the heathen persecution. It is about fifty-five miles from Jerusalem, thirty-five from Jaffa, and the same from Acre.

Sept. 1.—Between three and four miles to the northward of Cæsarea, is the river Zerka,* which, according to some travellers, contains small crocodiles, the descendants of those brought over from Egypt as deities. None of the crew, however, whom I questioned upon the subject, were aware of the fact.

During the night we passed Tortura, a village situated on this coast, on the site of the ancient Dora, with a small port. A good part of the produce of the surrounding country, consisting of corn, barley, and some little cotton, is shipped from hence. Ten miles further to the north is a town and castle, built upon a small rocky promontory advancing into the sea, called by the natives Athlete, and by Franks Castel Pellegrino. The castle is said to be well built, and the walls in tolerable preservation, as well as a fine gothic church and other buildings. Its

* The flumen crocodilon of Pliny?

history is not well known, but it is supposed to have been erected under the Greek emperors. A few peasants have taken up their abode within the walls.

Towards noon, winding round the high promontory formed by Mount Carmel, we landed at Caipha, a small town situated on the south side of the Bay of Acre, on a narrow plain descending from the mountain to the sea. The anchorage is good, and ships may lie here in perfect security. It is, in fact, the roadstead of Acre. On the beach are the ruins of a castle and two forts, probably established as a defence against the encroachments of corsairs. Towards the south-east corner of the bay is a considerable stream, called Makattam, the ancient Kishon, immortalized in the song of Deborah and Barak. It takes its source in the hills of the plain of Esdraelon. Approaching the sea, it divides itself into several branches, its waters serving to irrigate the gardens through which it passes. In the winter months, when swollen by heavy rains, it is quite impassable, and many accidents have occurred to travellers imprudently attempting to ford at such periods. Several important events are related to have taken place near this "ancient river, the river Kishon."

—"And Elijah said unto them, 'Take (apprehend) the prophets of Baal, and let not one escape.' And they took them, and Elijah brought them down to the brook Kishon, and slew them there." (1 Kings xviii. 40.) Another stream, from the same source as the above, flows eastward into the sea of Galilee.

Taking guides from the village, we commenced ascending Mount Carmel, in the direction of the convent to which it gives its name. The ascent is by a steep and rugged path cut in the rock. Nearly at its base, is a small Turkish oratory, covering a grotto, said to have been once inhabited by the prophet Elias. At a much greater elevation, but yet not the highest summit of the mountain, we came to the ruined monastery of the Carmelites, the one in which the order was perhaps first instituted. It was destroyed by the Pacha in 1821, at the breaking out of the Greek revolution, at which time the latter threatened to make a descent upon this coast. Permission has since been granted for its reconstruction, and even upon a larger scale than before. The materials of the old building are scattered all around, and one of the fraternity, in the costume of his order, is seen bustling about among the workmen, and acting as

chief architect. In the mean while, the devout visiter is conducted to a small grotto in the midst of the ruins, in which is an altar dedicated to St. Elias, whose habitation it is said to have been. Sacred history tells us that the prophets Elias and Elisha inhabited Mount Carmel, and we know that hermits of the middle ages inhabited grottos and caves in the sides of mountains. Here they abound, particularly on the western side; but to point out any particular one as having been the abode of this or that prophet, is absurd, as all have an equal claim to the distinction.

My guide, an aged monk of the order, assured me (and certainly with the appearance of belief on his part), that he had actually seen the prophet walking one night on the terrace of the convent. He had already described to me his dress and person with the greatest minuteness, when a solution to the enigma came out by his adding, that at the time of the vision, he was lying ill on his couch. Nothing can be finer than the situation of the convent. It overhangs the sea, and has a fine view over the other parts of the mountain. The air, which, in the plain of Acre is unhealthy, is here remarkably pure. With such advantages, therefore, it is not surprising

that it should have been early fixed upon by the votaries of a monastic life as a place of residence. Abdallah, the present Pacha of Acre, or rather Sidon, which is the true title of the pachalic, has duly appreciated these advantages, having built a kiosk or country-house in the immediate vicinity, to which he often retires in the summer months, when he can escape from the cares of office.

Mount Carmel is a termination of the chain of hills commencing at the plain of Esdraelon to the south-east, the extent of which is about eight miles. The highest summit, which rises immediately behind the monastery, measures, according to some travellers, eighteen hundred feet above the sea. It is often referred to in Scripture. On its summit, facing the sea, tradition says, that the prophet Elijah stood, when he prayed for rain, and beheld the cloud arise out of the sea. But "the vineyards and olive-grounds," which once clothed its sides, and constituted the "excellency of Carmel," have greatly diminished, and are no longer deserving of notice. A few stunted shrubs alone remain to conceal its rocky surface.

We descended from hence to the vessel, embarked, and striking across the bay, in little

more than an hour, entered the port of Acre. The entrance to the harbour is marked by a ruined mole, at the extremity of which is an insulated tower and lighthouse. Some little delay occurred in obtaining permission to land. At this moment, the Pacha is making preparations for a vigorous defence; but from what quarter he expects an attack, we cannot ascertain. It is hinted that his increasing influence in this country is a source of much uneasiness to the Sultan: at the same time, the latter is afraid of taking any direct steps for diminishing it, for fear of adding to that of his more successful rival in rebellion, Mehemet Ali of Egypt, who is known to look upon Syria with a covetous eye. Europeans, therefore, coming here, either from the north or from the south, are received with mistrust, till their real character is known. All suspicion with respect to ourselves was removed by the interposition of our respective consuls. Having disembarked our luggage, we entered the town by a low gate, which opens out into the port, and proceeded to the Latin convent, a branch of the Terra Sancta. It occupies a portion of a large Okalla or Khan, like those at Alexandria. The remaining portion is tenanted

almost exclusively by Europeans engaged in trade.

Acre, Sept. 2.—From the terrace on the top of the convent, there is a very fine panoramic view of the town, the bay, and surrounding country. On the land side, north and east, it is encompassed by a spacious and fertile plain. On the west, the walls are washed by the Mediterranean Sea, and, on the south, by a magnificent bay, extending from the city as far as Mount Carmel, being three leagues broad and two in depth. The port, on account of its shallowness, can only be entered by vessels of small burden, but, as I have elsewhere observed,* there is excellent anchorage on the opposite side of the bay. With such advantages of situation, it is not to be wondered at, if great importance should at all times have been attached to the possession of Acre, and that it should have so frequently been the theatre of contention between Christians and Infidels. It was originally called Accho; but being in after times improved and enlarged by Ptolemy the First, it was called after him Ptolemais. Subsequently, falling into the possession of the

* See page 193.

Saracens, it recovered some semblance of its Hebrew name in that of Akka, by which it is at present known.*

It was first taken by the latter in 636. The Christians first became masters of it in 1104. Salah'ddin got possession of it in 1184, and held it till 1191, when it was retaken by the Crusaders. The latter held it for exactly one century, when the Saracens finally wrested it from them and retained it until they, in their turn, were obliged to cede it to the Turks in 1517. From this time Acre remained neglected till about the middle of last century, when the Arab Sheikh, Daher took it by surprise. Under is wise administration, it recovered a part of its trade. He was succeeded by the famous, or rather infamous, tyrant Djezzar Pacha,† who fortified and embellished the town. In 1799, it rose into importance and consideration by its gallant and successful resistance to the arms of Bonaparte, directed by our brave countryman Sir Sidney Smith.

Such being the brief outline of its eventful history,‡ it cannot be presumed to contain any edifice entire of great antiquity. The havoc of war is every where apparent: a few prostrate

* See Appendix, No. 25. † Ibid. No. 26.
‡ Ibid. No. 27.

columns of grey and red granite, and some stone balls lying about the streets, being the only relics observable of early times. Among the Gothic remains, are those of the cathedral church of St. Andrew near the sea, now a modest chapel. The ruins of that of St. John, the tutelar Saint of the place, and erected by the Knights of Malta, are likewise shown. Amongst the most remarkable modern buildings is a beautiful mosque, erected by Djezzar Pacha. It is quadrangular, with a cupola supported by ancient columns. A slender minaret shoots high up into the air by its side, and contrasts beautifully with the dark cypresses that are grouped around it. The interior court is entirely paved with white marble. The public is likewise indebted to this prince for a very fine fountain, near the entrance of the *serai* or palace. The materials which served for its construction, as well as those of the mosque, were brought from Cæsarea.*

The interior of the palace is not to be seen from without, being surrounded by very high walls. The bazaars are good, being arched and well supplied, but the streets in general are very narrow. In fortified towns, such as Acre, this

* See Appendix, No. 28.

must necessarily be the case, space being an object. The houses are mostly built of stone, and with a solidity that would indicate a necessity for defence. They are all flat roofed, the terraces forming agreeable recreation-places in fine weather. They are constructed in the following manner: Across the beams forming the ceiling of the uppermost story, deal planks are laid fitting nicely together, over which rafters are placed, in an opposite direction, the interstices being filled up with chopped hay or straw, mixed up with lime and small pebbles. Upon this a layer of pounded charcoal is placed; then one of lime and sand, mixed up with ashes and charcoal, and levelled with a roller. The whole is beat down with a mallet, till it assumes a bright polish, and is rendered impermeable to rain.

At sunset we set out for Nazareth;—and as we intended to return here, we left our canteens and heavy luggage in the charge of the superior of the convent. Going out by the gate in the eastern wall, the only one on the land-side, our road for half an hour lay along the bay of Acre, when we reached the point where it curves to the southward. Here we met the Kardakah, the ancient Belus, running a slender course of

water into the sea, over a bed of the most beautiful sand I have ever seen.* It rises out of a marsh, about six miles distant, towards the south-east, called by the ancients Palus Cendivia.

During the rainy season, it swells into a rapid torrent (as is the case with most of the rivers that flow from the Syrian mountains into the sea), overflowing its banks and inundating the neighbouring plain. For four months of the year, the latter is more or less under water. With the summer heats it dries up, but leaving large fissures in the earth, the same as in Egypt after the Nile subsides. The exhalations which are the consequence of this desiccation give rise to contagious diseases. But what is prejudicial to the human species is beneficial to the vegetable world. Many of the aquatic plants, cotton in particular, are extremely productive in this soil. Sown in the month of May, it ripens in September. Some grain is produced. The annual tribute due to the Sultan is paid in this

* According to Pliny, the art of making glass was discovered by some mariners who were boiling a kettle upon the sand of this river. It continued for ages to supply, not only the manufactories of Sidon, but all other places with materials for this purpose. No mention is made of this river, I believe, in Scripture.

article, and European vessels visit the port for the purpose of transporting it to the seat of government. In the plain, within half a mile to the east of the city, is a low hill or eminence, upon which the hand of man has evidently worked. It appears, at some period or another, to have served for redoubts to a besieging army.

In three hours and a half, we came to a well at the foot of the hill, on which is a village called Peré. The moukeris, or muleteers, ever solicitous about their beasts, but caring little about those who hire them, requested of us to alight here and refresh. We met the invitation with the more readiness, on this occasion, as we felt ourselves a little weary from the preceding heat of the day. Accordingly, laying down our rugs on the ground, after taking a slight refreshment, we resigned ourselves to sleep, having given instructions to be called up at the end of a couple of hours.

Sept. 3.—On awaking this morning, we were not a little surprised to find the moon, which in our passage across the plain had shone with unusual brilliancy (being at its full), now completely eclipsed. Not having been prepared for the event, it had a striking effect upon all who

witnessed it. I say all, for independent of our own party, we found we had been joined, whilst asleep, by others, on their way from Nazareth to Acre. To ourselves this beautiful phenomenon was a subject of peculiar delight. To our Arab friends it was apparently one of uneasiness and ill-foreboding.

Ascending the hill, at the foot of which we had reposed, we shortly came within the limits of the ancient tribe of Zebulon. In half an hour we reached a village called Abylene, situated in a valley surrounded by low hills, and well wooded. An hour more brought us into the beautiful plain of Zebulon. Here the road branches out right and left. Owing to the ignorance of the guide, who had been sent with us to take charge of the animals, instead of taking the direct road to Nazareth, which is that to the right, we turned off to the left, and for some hours followed the road which leads to Cana.

We had approached within a short distance of the latter place, when the stupid fellow became conscious of his error; but, it being night, it was not easy to remedy the mistake immediately. At length, having waited for some time by the road-side, in expectation of meeting with some one to direct our steps, a peasant

came up, and on being made acquainted with the nature of our dilemma, instantly pointed out the direction of the place to which we were bound. But the road to it lay across a mountainous country, and over ploughed fields; moreover our horses were already much fatigued, and it was a question whether they could carry us so far. We therefore deliberated, whether to continue, or seek the nearest village, when our anxiety to arrive at our destination prevailed, and we determined to prosecute our journey. Thither we eventually arrived; but not until six o'clock in the morning, having been eleven hours in performing a journey which is usually done in seven, the distance being only twenty-one miles. Just outside the town, we came to a copious fountain shaded by trees, called after the "Blessed Virgin." At that moment, a number of young women were passing to and fro, taking in their supply of water for the day's consumption, which they carried in large earthen pitchers on their heads, as of old. Attracted by the name of the spring, we reined up our horses to observe the passing scene, which told so forcibly of the manners of the most remote ages, and the probable occupation of the sacred person that was chosen, out of this

humble village, to be the mother of the Messiah.

On reaching the convent, I was so exhausted, that, whilst rooms were preparing for us, I fell asleep on the ground of the court-yard wherein we had alighted, and could with difficulty be awoke from my slumber. My friend Cadalvene had a return of the fever which he had taken in Upper Egypt, perhaps brought on by the copious dews to which he had been exposed during the night. De Breuvery's horse had fallen with him on the road, and he was much injured in consequence. Our servant too was suffering from ophthalmia; so that altogether it had been a night of disasters to us, and we entered the convent rather as invalids than pilgrims in sound health.

The convent at Nazareth, belonging to the missionaries of the Terra Sancta, is situated at the lower part of the village at its eastern end. It is a substantial stone building, surrounded by high walls. Within the enclosure is a church, cells for the friars, and extensive accommodations for pilgrims and travellers. The church is built on the spot where, according to tradition, the habitation of Joseph and Mary stood, previous to its miraculous removal to Loretto.

It is called the church of the Annunciation, in commemoration of the incarnation of our Lord, and has little but locality to recommend it, being ill-proportioned, and gaudily fitted up. Beneath the principal altar, there is a descent to an excavation in the rock. Here are two granite columns, the inner one, is intended to record the spot where the Virgin Mary was sitting, when the angel Gabriel saluted her as the mother of the Messiah, the other, where the angel stood when he delivered the annunciation. The innermost is broken through (said to have been done by the Saracens), above the pedestal, and the fractured portion removed, whilst the upper part remains suspended from the roof. In other places, such an accident occurring, because easily to be explained, would not have been noticed; but here, where the weak minds of the people, already open to the marvellous, are impressed with the sanctity of the place, it is looked upon to be the effect of some supernatural and invisible agency! It is much to be regretted that encouragement should ever have been given to such a belief. It could only have originated in a barbarous age; and to be perpetuated in these times of investigation, is to expose our holy religion to gratuitous criticism.

Sept. 4.—Here, as at Jerusalem, divers localities are pointed out to the pilgrim, as connected with the early life of our Saviour, and his parents; viz., 1. Where Joseph, the spouse of the Virgin and the guardian of the infant Jesus, exercised the profession of a carpenter. It stands at no great distance from the convent, and is marked out by a small neat chapel. 2. The synagogue where Christ explained the text of Isaiah, concerning himself, by which he gave such offence to his countrymen. 3. A chamber, enclosing a large mass of rock (nine feet by six, and four high) called "Mensa Christi," where Christ eat his last supper with his disciples, previous to their departure with him from Nazareth to Jerusalem. They even attempt to show the place where the people endeavoured to cast Jesus headlong down the precipice (Luke iv. 29); but it is too far removed from the presumed site of the ancient town to merit much confidence in its identity. Nevertheless, the spot is highly eligible for such a wicked purpose, the rocks beneath it being heaped upon one another in huge masses and in chaotic confusion. We felt more grieved than pleased at the exhibition of these places. These unceasing calls upon our credulity, al-

ready weakened by a pilgrimage to the Holy City, induced us to retire to an elevated spot without the village, where we could indulge in recollections, if not of a more pleasurable, at least of a more authenticated nature.

Nazareth (or Nassera, as it is now called), such as we see it at our feet, is situated at the western slope of a delightful valley, encompassed by rocky mountains of no great height, but meeting together, as it were, to guard it from intrusion. Within this secluded enclosure, all smiling and verdant, Christ was conceived. Here he returned at an early age, and passed the days of his youth.* So certain are these facts in an historical point of view, that to this day throughout the East, those who believe in the divinity of his mission are called by way of derision Nazerani, or followers of the man of Nazareth. What more is wanting to render the spot one of the highest interest to the Christian traveller?

* "He shall grow up like a tender plant, and as a root out of a dry ground: he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him." (Isaiah.)

CHAPTER XII.

Route to Mount Tabor—Ascent of the Mountain—View from its Summit—Mount Hermon—Nain—En-Dor—Plain of Esdraelon—Plain of Saphet—Excessive Heat—Take Shelter under a ruined Bridge over the Jordan—Bysan, or Scythopolis—Mount Gilboa—The Lake of Gennesareth—Ride along its shores—Hot Springs—Tiberias—Jews in Tiberias—Szaffaad—Threshing-floors—Mount of Beatitudes—Fertility of Galilee—Cana—Return to Nazareth.

SEPT. 5.—This morning M. de Breuvery and myself set out on an excursion to Mount Tabor, Tiberias, Cana, and other interesting places in this part of Galilee. M. Cadalvene was prevented by illness from accompanying us. The horses and guide that we had engaged the preceding day, having been allowed to pass the night in the court-yard of the convent, and the gates being opened for us by one of the lay brothers, at 2 A. M., we issued forth into the

street, and bent our course in the direction of Mount Tabor, which lies to the east of Nazareth. In our way thither, it being night, we saw little of the country, except what bordered immediately upon the road, but it appeared to be covered with trees, of which those we saw were stunted oaks. In about two hours reaching the foot of the mountain, near the village of Debora, situated on its western side, we commenced ascending by a path winding through a forest of oak-trees and other shrubs, with which this side is particularly clothed. The first part of the ascent is comparatively easy; towards the middle it becomes more precipitous. Here we alighted, and led our horses by the bridle. Even in this state, it was a matter of difficulty with them to mount up, as there was no hold for their feet on the rocky bed over which we occasionally passed. At length, after a laborious ascent of nearly an hour, during which we halted frequently to repose, we arrived at the highest summit of the mountain. To one standing at its base, it appears to terminate in a peak; whereas we came out upon a plain area of an oval form, and about a mile in circumference. At this moment the sun burst forth in all the splendour of an

oriental sunrise, and presented to our delighted view one of the finest and most interesting prospects it is possible to conceive. In the direction of the east-north-east, and as it were at our feet, lies a beautiful expanse of water, imbedded in mountains; it is the lake of Gennesareth. At its northern extremity is the snow-capped Hermon.

The valley of the Jordan opens to the east, beyond which the eye loses itself in the desert of Haouran.* The spacious plain of Esdraelon opens to the south towards Jerusalem, bounded in that direction by the "mountains of Israel," and on the east by those of Gilboa. The ridge of Carmel closes the view to the south-west. The giant mountain to the north-east, by the Hebrews called Hermon, by the Sidonians Sirion, and by the Amorites Shenir, is known to the present inhabitants of the country by the appellation of Djebel es Sheikh. It is the highest summit of the Anti-Libanus range. The white vapoury clouds which are still hanging upon its

* A word given to any solitude, whether barren or fertile, and sometimes applied to extensive pasture-lands. For a detailed description of this country, the same with the Auranitis of Josephus, and the Ituria of St. Luke, see the author's volume on Syria.

lower acclivities, and those of its sides which are not yet exposed to the sun's rays, remind me of the "copious dews" that fell in the days of the Psalmist (see Psal. cxxxiii. 3), and to which was compared the precious "ointment upon the head, that ran down unto the beard, even Aaron's beard, and went down even unto the skirts of his garments." At its feet lay the cities of Nain and En-Dor. At the gates of the former our Lord raised to life the widow's only son. (Luke vii. 14.) In the latter dwelt the sorceress consulted by Saul a short time before the fatal battle of Gilboa. (1 Sam. xxviii. 21.) Stretching out from its northern base, is the lake whose very name awakens feelings of the liveliest interest—the scene of many of Christ's miracles, and the dwelling-place of most of his apostles. The Jordan speaks of the baptism of Christ; by which holy institution the children of his adoption now receive power to enter into the promised land of the heavenly Canaan. The plain of Jezreel, or of Esdraelon, also called the Great Plain (the Armageddon of the Apocalypse), was the most fertile part of the land of Canaan, and in the distribution made by Joshua fell to the lot of the tribe of Issachar, "who here rejoiced in their tents." (Deut. xxxiii. 18.)

In various parts of its extended surface, some of the more peacefully inclined Bedouin tribes (but still members of the great family of Ishmael) are to this day seen living under tents surrounded by their flocks, for the sake of the rich pasture it affords. Thus did the patriarchs of old wander with their cattle amongst the towns and villages of Canaan and feed them, even in the most populous districts, without molestation. In the first ages of Jewish history, as well as during the Roman Empire and the Crusades, and even in latter times, it has been the scene of many a memorable contest, and perhaps no soil has ever been so saturated with human gore as that of the plain we now see at our feet.* Here it was that Barak, descending with his ten thousand men from Mount Tabor, discomfited Sisera "and all his chariots, even nine hundred chariots of iron, and all the men that were with him, etc. (see Judg. iv. *et seq.*) Here also it was that Josiah king of Judah, fought in disguise against Necho king of Egypt, and fell by the arrows of his antagonist. (2 Kings xxiii. 29.) A recent traveller, who crossed the plain in its whole extent, computes it to be

* See Appendix, No. 29.

at least fifteen miles square, making allowances for some apparent irregularities. Though it bears the title of "plain," yet it abounds with hills, which, in the view of it from the adjacent mountains, shrink into nothing. From this height, not a town or village is visible to the naked eye, and very few with the aid of the glass. In the direction of Nablous, lying among the mountains of Ephraim, we fancy we can distinguish Ebal and Gerizim, which we were prevented seeing on our way hither from Jerusalem. We cannot discern the Mediterranean. We had remained some time in the contemplation of these and the surrounding objects, replete with the deepest interest, when our attention was called to the scriptural and classic ground on which we were standing. Here Deborah and Barak assembled their army before the battle of Sisera (Judg. iv.); and in the wars with the Romans which terminated the existence of the Jewish state, the top of Tabor was fortified by Josephus, who afterwards became the historian of his nation. A few paces from us were the ruins of a chapel, recording the scene of our Lord's transfiguration. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high

mountain *apart,*" and was transfigured before them, etc. etc. (Matt. xviii.)* Three altars have been erected here, in commemoration of the three tabernacles, which St. Peter proposed to build, "one for thee (our Lord), and one for Moses, and one for Elias."

This almost insulated mountain, in shape an oblong with a truncated cone, rising fifteen hundred feet above the level of the plain in which it stands and difficult of access, must at all times have been a strong military position. Evidences of this nature are sufficiently indicated by the remains of walls and trenches by which it is surrounded, particularly on the north and north-east sides. There are also several cisterns for preserving rain-water, but no longer used for such purposes. At present it is only occupied by a few peasants, perhaps refugees, who cultivate a portion of it, just sufficient for their existence. They seemed surprised and uneasy

* Some controversy has arisen with respect to the proper interpretation of the words *κατ' ἰδίαν*, whether it relates to the situation of the mountain, or whether it should be understood only in the sense of *privately*, or by themselves. Whilst critics are disputing; the authority of St. Jerome, who could have had no interest in the matter, is rejected by certain writers as "suspicious!"

at our visit; so seldom is their solitude broken in upon by strangers.

Having given directions to the guide to return with the horses by the path we came, we descended the precipitous side of the mountain, leading down into the plain of Saphet. Here we fell into the high road from Acre and the coast to Damascus. It brought us in a few minutes to a large caravansary, strongly fortified, and called Khan of Djebel Thor (Mount Tabor). A fair is held here once a-week, and is frequented chiefly by the shopkeepers of Tiberias, who barter their merchandise for cattle. We were invited to stop here during the heat of the day, but we did not like the appearance of the people, and so declined the offer.

From hence, we traversed a fine undulating country, the soil of which was rich, though only partially cultivated, till we came to the river Jordan, distant about four hours from the Khan. During this interval, I suffered much from the heat; not a tree nor a shrub presenting itself to afford us the slightest shelter from the burning rays of the sun. Fortunately, I had brought with me a Bedouin keffie, or kerchief, which I fastened round my head, under my turban. In this manner I reached the Jordan. Here we

took shelter under the arches of a ruined bridge which crosses the river a little below the village of Szammagh,* near the spot where it issues from the lake. On the opposite bank there is a level plain of some extent, commanded by the Arabs, who make frequent incursions into these parts. At the approach of harvest, guards are placed here from Tiberias, to ensure the crops to the cultivator.†

Eight or ten miles to the south is Bisan, the Beth-shan of Scripture, and the Scythopolis of the Greek and Roman writers. It was the largest city of the Decapolis, and the only one on this side of the Jordan. After the defeat of the Israelites, and the death of Saul and his sons, the Philistines fastened the body of Saul to the walls of this place, whence the men of Jabesh-Gilead took it down and carried it away. The remains of a Roman theatre, now overgrown with weeds, are still visible; as well as traces of a fortress on the top of a circular hill, probably the ancient Acropolis. To the north-east of this hill, are several sarcophagi, and to the south-west, a fine Roman bridge; beyond which may

* The Arabic word for fish.

† "They shall eat thy fruits, and they shall drink thy milk." (Ezekiel xxv. 4.)

be seen a paved way, which led to the ancient Ptolemais (Acre). The village itself is a collection of the most miserable hovels, the dwellings of about two hundred fellahs. In the present condition of Palestine, it is excluded from all participation in its commerce. Some ejected lava is found scattered round the village, and the mountains have the appearance of extinct volcanoes. Mount Gilboa comes close to Bisan, and bounds the plain of the Jordan to the west. The natives still call it Djebel Gilbo. It is a lengthened ridge rising up in peaks, about five hundred feet above the level of the road, and one thousand above that of the Jordan. On the east, the plain is bounded by a mountain range, which forms part of Mount Gilead. In the interval which lies between this place and Bisan, the Jordan is crossed by a stone bridge, of one large arch, and two smaller ones. Near to the bridge is a large Khan for the accommodation of travellers.

When we found ourselves sufficiently cool, we stripped to bathe. The Jordan here is about thirty or forty feet wide, and very shallow. At this part of its course, its waters are perfectly transparent; whereas, at the point I last saw it, its embouchure, near Jericho, they were of a

troubled white, showing that they became discoloured in their passage from hence over a bed of sandy clay.

In the cool of the evening, we remounted our horses. Approaching the southern extremity of the lake of Tiberias, we observed some ancient masonry, probably a dike, constructed to prevent inundations. In the rainy season, when swollen by the mountain torrents, it is said to rise three or four feet above its ordinary level. A narrow plain intervenes between the shores of the lake, and a line of rugged hills running parallel with it, and forming its western boundary.

The sun had sunk a little below their summits, so that they came down reflected on the bosom of the lake in pleasing variety of form. Its opposite shore is confined by bold, barren, and precipitous rocks, and hills of sandstone. It is altogether a fine sheet of water, but its unbroken margin, and the total absence of wood on its shores, without a boat or vessel* to be seen throughout its whole extent, gives it a cast of dulness and monotony that is seldom observed on the lakes of Europe. Its surface,

* This lake was the scene of an engagement, under Vespasian, in which many thousands were slain.

from the nature of the territory which forms its eastern and western border, is generally smooth, but, like all inland seas, it is occasionally subject to whirlwinds, squalls, and sudden gusts from the mountains,* of short duration. It was anciently called the Sea of Chinnereth, from its vicinity to the town of that name. Its Scripture names are the Sea of Galilee, so called from its situation on the western borders of that division of Palestine, and the Lake of Gennesareth, from the neighbouring land of the same name, and also the Sea of Tiberias, from the contiguous city of Tiberias.

It is now known by the name of Tabaria, the only large city existing on its shores. It is about fifteen miles in length, and six to nine in breadth. It was a common saying among the Jews, in reference to the Lake of Gennesareth, that "God loved that sea more than all the other seas;" and, in one sense, the observation is quite correct; for it was honoured above all others with the presence of our blessed Lord and Saviour, both before and after his resurrec-

* "There came *down* a storm of wind on the lake, and they were filled with water, and were in jeopardy. Then he arose, and rebuked the wind and the raging of the water, and they ceased, and there was a calm." (Luke viii. 23, 24.)

tion. He made choice of Capernaum, which stood upon the margin of the lake, as his ordinary place of residence; on account of which it is called "his own city." (Matt. ix. 1.) On its shores he found several of his apostles pursuing the humble employment of fishermen, and called them to be the witnesses of his mighty works, and the heralds of his kingdom.

Upon this sea, our Lord, to avoid the pressure of the crowd, sat in a boat, and thence taught the people standing on the shore. What an imposing spectacle!—the multitudes grouped on the slopes and reflected in the bosom of the lake,—listening to him who spake as never man spake,—the character of the speaker, the place, and the solemn stillness, all combining to heighten the effect. It was upon this sea that Jesus walked like a spirit in the fourth watch of the night, when the winds were boisterous, and the waves were high; and it was to these waters he spoke, when he said in majesty, "Peace, be still;" and the rebuked wind ceased, and there was a great calm. On the shore of this lake he appeared to his disciples after his resurrection; and after rebuking Peter for his unfaithfulness, and exacting a threefold confession, corresponding to his threefold denial, restored him to his

office as an Apostle, and to his station as a pillar in the church.

After two hours' very pleasant ride along its shores, recalling to recollection, as we went along, these and many other events, of which it had been the scene in the time of our Saviour, we arrived at the town of Tiberias, situated on its western shore, but nearer the northern than the southern end.

Within about a mile from the town, and close to the edge of the lake, we came to some hot springs, enclosed by a small square stone building, surmounted by a dome. An outer room serves for the attendants and for undressing; the bath or cistern containing the hot water is in an inner room, and is sunk below the pavement. It is a square of about ten feet. My companion says they consist of a strong solution of muriate of soda with a considerable intermixture of iron and sulphur. They are frequented by persons from all parts of Syria, in rheumatic complaints and cases of early debility. A spectre-like figure was sitting naked up to his neck in the bath, and appeared to be so absorbed in thought, that he hardly noticed us as we entered. He perhaps considered himself no longer belonging to this world, and

therefore exempt from its forms and ceremonies. From the bath, the water runs in a strong sulphurous stream into the lake, leaving a yellowish incrustation on the stones over which it passes. There are several other springs in the immediate neighbourhood, but they are not turned to account. I scalded my hand severely, by incautiously introducing it into one of them, to ascertain the degree of heat and its taste. The place is known by the name of El Hamam, the generic word for baths. Its ancient Hebrew name, Emmaus, has, I believe, a similar signification.

Above the springs, in the sides of the western hills, from this as far as to Tiberias, are numerous caverns. The lateness of the hour prevented us from ascertaining the nature of the excavations. Perhaps they were the habitations of monks during the middle ages. They are represented to travellers as the places referred to in gospel history, which were the resort of miserable and fierce demoniacs, upon one of whom Jesus Christ wrought a miraculous and instantaneous cure. (Mark v. 2—5.)

Approaching the town, we passed through some confused ruins, at present a Turkish cemetery amongst which are an immense number

of prostrate shafts of red and grey granite. These are probably the remains of the old city, built by Herod Agrippa, Tetrarch of Galilee, and named Tiberias, in honour of Tiberius Augustus, the reigning emperor. It was taken by the Saracens under the Caliph Omar, and though it passed into the hands of the Christians during the Crusades, the Mahommedans gained final possession of it towards the close of the fourteenth century.

It was sunset when we reached the town gates of Tiberias. A few Albanian soldiers, stationed at the entrance for form's sake, were awoke from their slumbers, by the trampling of our horses' feet. Our arrival in so secluded a spot excited some surprise, followed by suspicion. Satisfied with the slender portion of knowledge which they possess, and what they consider sufficient for their wants, the people of the East cannot imagine how Europeans leave their comfortable homes to visit these remote regions from mere curiosity or the love of science. Our *teskerés* being produced, we were allowed to pass on, and were conducted to the house of one Saba, a Catholic, to whom we had brought a letter of introduction from the convent at Nazareth. He was writer to the governor, conse-

quently an important personage in a place where the accomplishments of reading and writing were possessed by few. The good man seemed much flattered by our visit, and immediately set about preparing for us the best possible reception. In spite of our entreaties to the contrary, considerable additions were made to the modest supper, to which he was about to sit down with his family. It is necessary to have travelled in countries where even money cannot rescue you from every species of privation, to be able to appreciate a welcome such as this, the spontaneous act of the heart. These instances of disinterestedness are rare, but they do occur, and they reflect the more honour upon him who shows it, as the passing stranger is seldom (not expected at all events) to be seen a second time. Our beds (mattresses) were drawn out upon the terrace, over which was some light trellice work supporting vines. The appearance of the starry firmament, our uppermost canopy, as seen through the interstices, was singularly beautiful.

Sep. 6.—We rose early to visit the town and environs whilst the air was still cool. The modern town of Tiberias or Tabaria, as it is here called, occupies only a part of the site of the ancient city. It is enclosed, except on the lake

side, by a thick and well-built wall, of irregular extent, twenty feet in height, with a high parapet (there are no guns) and loop-holes, and flanked by twenty round towers. At first view they have an imposing appearance; but, on a nearer approach, their insignificance is apparent. Nevertheless, it is considered as quite impregnable, in an assault from Syrian soldiers.* To the north of the city, on an eminence overhanging it, are the ruins of a citadel, overthrown by an earthquake some years ago, when most of the houses of the town were destroyed. One half of the space enclosed still remains, without either house or building.

In the lower part of the town, on the edge of the lake, is a small chapel, standing, according to tradition, upon the spot where Simon the son of Jonas (and afterwards the apostle Peter) dwelt, whilst still exercising the humble profession of fisherman, and ignorant of his important destinies. It is an oblong square building arched over, with two small windows on each side to admit light. It is generally used as a khan by travellers who are not otherwise accommodated in the town. Close by, some men

* It resisted, under the Arab Sheikh Daher, a siege of eight months, by 80,000 men. Burckhardt.

were casting their nets into the lake; the fish they took were about the size of pilchards, and resembled them in appearance. No doubt there are various other kinds in the lake, and living in undisturbed repose.

Here, as elsewhere, the Jews, who form about one third of the population, inhabit a distinct quarter of the town. It stands nearly in the centre, and is enclosed by a wall, the gates of which are shut at night. Nevertheless, they enjoy perfect religious freedom. Many of them are Europeans, come here to spend the remainder of their days, Tiberias being one of the four holy cities of the Talmud (the other three are Saphet, Jerusalem, and Hebron), and situated on the lake of Gennesareth, from which they say the Messiah is to rise. When we went amongst them, some of the men addressed us in German, others in Spanish. They conducted us to the synagogue, and to a sort of college they have here. In the library attached to the latter, we found three or four Rabbis pondering over huge volumes, bound in leather and written in the Hebrew character. They were pleased when they found that we were acquainted with some portion of their early history. Their ancestors first settled here, at the period of the destruc-

tion of Jerusalem under Vespasian; and after the overthrow of the Jewish government, it became the residence of a line of patriarchs, who exercised a species of authority over the dispersed Israelites. It was early eminent for its academy, over which a succession of Jewish doctors presided until the fourth century. The last session of the Sanhedrim is said to have been held here; the Mishna or text of the Talmud was here reduced to writing; and here the noted Masorites carried forward their minute investigations.

Tabaria is perhaps the dullest town in Syria. What little traffic is going on, is with the Bedouins of the Ghor, south of the lake, and the district of Szaffaad, north of the same. Caravans occasionally call here on their way from Acre to Damascus, yet the bazaars appear deserted, and half the shops shut up for want of purchasers. But for the Jews this ancient metropolis of Galilee, would perhaps have long since been abandoned, owing to the unhealthiness of the situation, being surrounded by rocky mountains, which impede the free course of the westerly winds (the prevailing ones throughout Syria during summer) and concentrate the heat

to a degree that becomes at times almost insupportable.

Intermittent fevers are very common. The fear of being attacked by this curse upon travellers, and the recollection of having left a friend on a sick bed at Nazareth (from a similar cause) made our stay here shorter than it otherwise would have been. There are many places also in this neighbourhood, mentioned in gospel history, that we should have visited with pleasure. It was here that much of our Saviour's public life was passed. On the western shore of the lake of Capernaum, where he was an inmate in the house of Peter's mother-in-law, whom he had cured of a fever. (Mark i. 29, 30.) Near Capernaum was Bethsaida of Galilee, where dwelt the Apostles Andrew, Philip, and Peter. (John i. 44.) Chorazin lay near, which our Lord so reproachfully addressed, in connection with the two cities just named, for the neglect with which his mighty works had been beheld. (Matthew xi. 21.)

Another Bethsaida, also called Julias, stood on the north-eastern shore of the lake. In the desert country not far from this place, Jesus miraculously fed the multitude with five loaves

and two fishes, and hence it was that he returned across the lake on the memorable night when he walked on the waves, and tried the faith of Peter, by permitting him to follow his example. Dalmanatha lay near, and Magdala, whence, probably, came that Mary, who is spoken of in the New Testament, with the distinctive title of Mary Magdalene. In the direction of the north the town of Saphet appears to great advantage, being situated upon one of the highest eminences of Galilee." It is thought to be the Kitron of Scripture, a city of Zebulon, which the Israelites were unable to subdue. It may be seen from a great distance, and on this account, it may be that it is said to be "the city set on a hill," that was pointed out by our Saviour in his sermon on the mount.

Having previously refreshed ourselves by bathing in the lake, the water of which is perfectly sweet, cool and transparent, towards noon we set out on our return to Nazareth. Our amiable host, who had not lost sight of us for a moment, accompanied us for some distance out of the town. Upon taking leave, we could not prevail upon him to accept of a present in any shape whatever.

As we ascended the hill which lies to the

west of the town, the air, which we had found so oppressive below, became gradually cooler, and the vegetation assumed a more healthy and verdant hue. To the left of the road, on a rising ground, some oxen were at work treading out the corn with their feet. They were not muzzled, but left to feed at will on the bounties of nature, which their labours had served to procure, in obedience to the enactment of Moses, "Thou shalt not muzzle the ox while he treadeth out the corn." (Deut. xxv. 4.) After the grain is trodden out, it is winnowed by throwing it up against the wind with a wooden shovel, which operation is repeated till the pure wheat is entirely separated from the chaff. It is then gathered into a heap, and carried home to the dwelling of the owner; for a detached barn is no where to be seen in these parts. The shattered straw is used for fodder for the cattle, and for the manufacture of bricks. The treading-floor is usually an open area, levelled with a cylindrical roller, and consolidated with chalk, that weeds may not spring up, and that it may not chap with drought—nevertheless some particles of earth are always to be found mixed up with the grain, which makes the bread gritty and disagreeable.

In about an hour we reached Ayn-el-Rahm, the name of a very fine spring of water. Here we alighted to breakfast on bread and fruit. At two hours and a half, we came to a place, where half a dozen huge blocks of black stone appear above the soil, not far from the road side. They are called Hadjar-el-Nassara, or "Stones of the Christians," being the same against which Christ is said to have reclined whilst addressing the multitude, who flocked around him—and the scene of the multiplication of the loaves and fishes.

About an hour's distance from the stones, on an upper level, stands a hill of an oblong shape, with two projecting summits, on one of the extremities. The natives call it Keroun Hottein (the horns of Hottein). The Christians have given it the appellation of Mons Beatitudinis (the Mount of the Beatitudes). About the middle of this mount, on a ground somewhat more level than the rest, are the foundations of a small church, erected to commemorate the spot occupied by our Lord in delivering the memorable "sermon on the mount," in which are concentrated the sum and substance of every Christian virtue. "And Jesus went about all Galilee, and there followed him great

multitudes of people." Seeing the multitude, he went up into the mountain and taught them, saying, "Blessed are,"* etc.

The country over which we have passed this day consists of a succession of narrow plains, rising one above another from the bed of the Jordan. The soil every where is a fine black mould, deep and perfectly free from stones. To our uninitiated eyes, under such a climate, it appears capable of any production, if the hand of man were put to it; and of this we are quite certain, viz., that his labour, however slightly bestowed, would be repaid more than a hundred-fold. Since entering Galilee, we have all been particularly struck with the amazing fertility of the soil, and the beautiful spots we have seen, as contrasted with the barren rocks of Judah. As I there observed, "the breath of Jehovah's wrath seems in a peculiar manner to have blasted and withered the territory of the daughter of Zion." But here, where his bounties are so manifold, no man comes forward to avail himself of them. It lies untilled, and is scarcely inhabited. The Jewish historian, after bearing testimony to the

* See Matt. chap. v. et seq.

natural fertility of the soil, draws a very different picture of the state of this country in his time. In those days, the Galileans, who were very numerous, were a strong, warlike, and industrious race. "The whole of this district was cultivated by them, and no part lay idle." It was covered with towns and villages; of the former, the smallest contained a population of fifteen thousand souls. From these two small provinces, Upper and Lower Galilee, he collected an army of more than one hundred thousand souls. To what then can be attributed the change, but to the oppressive conduct of the governors towards the agricultural inhabitants of this part of Palestine?

Descending from the mountain into the plain, we crossed over an extensive piece of ground covered with a great variety of thistles, some of them growing to the height of four or five feet. The heat was again very great, and we were prevented from gathering specimens; but I believe they have been already noticed by the learned naturalist, Hasselquist, who visited these parts.

Approaching the little village of Turon, we passed over an open stubble field, called by the

monks "degle spi[illegible]e," as being, according to them, the one wherein the disciples of Christ plucked the ears of corn on the sabbath day. (See Luke vi. 1—5.) But the harvest was over, and we could not gather any, either to "rub them in our hands, to eat them," or to carry them home as relics for our friends.

In five hours and a half from Tiberias, we reached Keffer Kenna, the Cana of Galilee, so called to distinguish it from another town of this name in the tribe of Asher. (Josh. xix. 28.) The word Keffer, meaning infidel, is applied by Mahommedans to places more particularly inhabited by Christians. Here Christ performed his first* recorded miracle, that of turning water into wine, at the marriage feast. It is a neat village, pleasantly situated on the descent of a hill, looking to the south-west, and surrounded by plantations of olive and other fruit trees. In one of these enclosures we were invited by the owner to take up our quarters, during the few hours we intended to sojourn in the village. Availing ourselves of the permission, we spread our carpets under the shade of a magnificent

* "This beginning of miracles did Jesus in Cana of Galilee." (St. John ii. 11.)

fig-tree, at the foot of which ran a slender water-course. The inhabitants supplied us with bread, fruit, and cheese; simple fare it is true, but, being hungry, extremely palatable. We had "no wine," but the water was delicious. It came from the only large spring in the neighbourhood, about twenty yards off from where we were sitting, and must therefore have flown from the same fountain, at which water was drawn at the time of our Saviour's visit. The latter is walled round with masonry. Several young women were filling pitchers, for the afternoon's meal. These pitchers are about two feet high, of compact limestone, of which the country abounds.* The ruins of a house, now converted into a chapel, were shown us, as the scene of the miracle; but it did not excite in us that interest which the more indelible feature, the fountain, had done. The latter required no popular tradition to support its claims to identity. This was the birthplace of Nathaniel, afterwards called Bartholomew, the disciple; and our Lord was at this place, when the nobleman from Capernaum besought

* "And there were there six water-pots of stone."

him in behalf of his son, and heard from him the cheering words, "Thy son liveth."

The road from hence to Nazareth lies over a series of chalky hills, overgrown with low shrubs. Only one village appears in the interval. Having tarried in Cana, it was late when we reached the convent gates. We found them shut, but, being recognised by the keeper, we were admitted, and hastened to the bedside of our sick friend M. de Cadalvene, whose state of health had happily improved during our absence.

Sept. 6.—Whilst sitting this afternoon on one of the eminences that surround the valley of Nazareth, bearing as usual the sacred volume in hand, and enjoying its agreeable reading in undisturbed repose, a messenger came up from the convent, to apprize us of the great events of which Paris had recently been the theatre. The intelligence had reached them from Acre, and the same courier brought letters to M. de Cadalvene, in which some of the details were given, but in a hasty way. Our excellent friend, at the time he quitted Paris, held an official situation at the court of the Tuileries. With the departure of the King he saw his better

prospects vanish, and he was too far from the scene of action, to be able to judge of all the consequences of so great a revolution. We had each of us also resided much in the French capital, and had therefore left many valuable friends in it. We naturally felt very anxious about their safety.

CHAPTER XIII.

Return to the Coast—Route from Nazareth to Acre—Saffura, or Zippor—Plain and Town of Zebulon—Vale of Abilene—Arrival at Acre—Salute from the Batteries—Latin Convent—Departure from Tyre—Route along the Coast northward—Zib—Ladder of Tyrus—Ras-el-Abiad, or White Promontory—Ancient Phœnicia—Ras-el-Ayn—Ancient Tyre—Modern Tower of Tsur.

NAZARETH, Sept. 8—11.—Owing to the protracted illness of M. de Cadalvene, we were detained here several days. As change of air was the only thing likely to benefit him in his case, we were anxious to get him down to the coast, but he was in too weak a state to be removed. No vehicle of any kind could be procured, not even a litter supported by mules. —Yet we read, that formerly the "land was full of horses, neither was there any end of their chariots." (Isaiah.)

We had now completed our pilgrimage to the

several stations in the Holy Land. Accordingly, a diploma to this effect, drawn up in Latin, was given to each of us by the superior of the convent. It entitles us henceforth to the once-enviable title of Hadji, or pilgrim, prefixed to our Christian names.*

Sep. 12.—The health of M. de Cadalvene having sufficiently improved to allow of my leaving him in the hands of M. de Breuvery alone, I set out for Acre. I travelled in company with the superior of the convent and another friar. The former was a German by birth, and a man of some learning, and of very affable manners. Being advanced in years, he had resigned his post, and was proceeding to the place he had chosen for his retirement, viz. the convent of Harissa, in the Kesrouan, beautifully situated on an eminence overhanging the sea. We again travelled by night to avoid the great heat.

Crossing the hills which encompass the valé of Nazareth in a northerly direction, and turning westward, over a hilly and stony tract, in about three hours we came to the ruined village of Sephoury, which, from its name and situation, sufficiently indicates the site of Sapphura

* See additional notes, No. 30.

or Sepphoris, the ancient Zippor or Tsippor. It was the largest city in Galilee, and at one time called Dio Cæsarea; thus we have another instance of the preservation of the more ancient appellation, in that by which the site is still known to the natives. It is referred to in the Talmud as the seat of a Jewish university, and was famous for the learning of its rabbis. Here was held one of the five Sanhedrim or judicatures of Palestine, the others being at Jerusalem, Jericho, Gadara, and Amathus. It was so advantageously situated for defence, that it was deemed impregnable, and its inhabitants often revolted against the Romans; but what renders it more interesting to Christian travellers, is, its being considered as the native place of Joachim and Anna, the parents of the Virgin Mary.

The remains of a church, built on the spot where stood the house wherein they are supposed to have dwelt, are still seen—even in its present state, it exhibits marks of great magnificence, having been built with very costly materials. The town, which is now a heap of ruins, was destroyed by the Romans in the fourth century, at which time the sanctuary appears to have shared in the general destruction.

It does not appear ever to have recovered from this overthrow. In its proximity to Nazareth will, perhaps, be found the reason of its remaining so long in a neglected and desolate state. A round castle, probably the Acropolis of the ancient city, occupies the top of the hill on which the village stands, and has an imposing appearance. As seen at this hour, by the light of a beautiful moon, it is a picturesque ruin. Here commences the plain of Zebûlon, which we crossed in another direction, on our way to Nazareth. We were again struck with the astonishing fertility of its soil, and the beautifully wooded hills by which it is bounded in the distance—it is between three and four miles in length, and one in breadth. In the enumeration of the villages which are situated in the neighbourhood, we found no name which seemed to indicate the site of the ancient strong city of Zabulon "of admirable beauty," which Josephus says divided the country of Ptolemais from their nation.

The vale of Abilene succeeds to that of Zebulon, on the way down to the coast. It is narrower and more elevated than the latter, and having on its sides low hills chiefly covered with oak. Seeking out a retired situation, we alighted,

and spreading out our carpets, laid ourselves down to rest.

Sep. 13.—At break of day we remounted our horses, and descended into the plain of Acre.

We were fast approaching the city, when a general firing or salute commenced all along the batteries, and was kept up for some time with spirit, though in a very irregular manner —so much so, that in the clouds of smoke which it occasioned, we could fancy we saw the town resisting a besieging army. I was not without my apprehensions, lest some balls might, either through Turkish negligence, have been left in the guns, or put in purposely to increase the report. We remained ignorant of the cause of this uproar until we reached the gates, when we were told that the Pacha had just received a firman from the Porte, putting him in possession of Jerusalem, and all the country west of the Jordan, a district which, hitherto, had been attached to the Pachalic of Damascus.

Acre, Sep. 14.—At the convent here, there are seldom more than three or four monks* at

* Some months after I quitted Acre, the superior, two monks, and a lay-brother, whom we had known here, died of the plague, in these very premises, without a single

a time, that number being deemed sufficient for the duties attached to it. Consequently, there is always very good accommodation for travellers. The strangers who take up their residence here are not served in their rooms, but in the refectory at the same hours as the community. They sit at long narrow tables round the room, with their backs to the wall, the same as the friars themselves; and, like them, are served upon pewter plates, the viands being previously cut up into portions in the kitchen. It is not usual to talk during meals. As I have elsewhere observed, no regular charge is made for board or lodging, nor is the stay of strangers limited to any particular period; nevertheless, some travellers have, to my knowledge, made a sad abuse of the hospitality shown them.

Sep. 15.—MM. de Cadalvene and de Breuvery embarked this morning for Beirout. By

case occurring in the city. It appears that about a twelvemonth before, a stranger, who had died in the convent of this disease, had left some trunks in the room he occupied. The lay-brother, anxious to know their contents, imprudently opened them, when he was attacked with the malady, and communicated it to the other inmates of the convent.

this conveyance I forwarded my heavy baggage, intending myself to proceed by land.

Sep. 16.—At three P.M. I set out for Tyre,* Sidon, and Beirout—I had hired for this journey a couple of horses, and the price I was to pay for them both was one dollar per day. The second horse was rode by the owner, Hadji Mouça (Moses), who was to serve me as a guide and interpreter.

A little distance northward of the town wall, and close to the sea, is a modest tomb erected to the memory of Daher Pacha. On the right of the road, on a rising ground, is Abdallah Pacha's country-house. I understand it is laid out with taste, but I did not visit it, on account of the owner's known aversion to strangers, arising perhaps from mistrust. The place is called Aboualy, from a Sheikh who was buried there. In one hour, we came to a fountain of excellent water, called Semmars, after the blessed Virgin. Close by are the ruins of a convent, standing upon a low hill, near which is a small village. In two hours more we passed Zib, on an eminence close to the sea, perhaps the representative of Aczibah (hot

* Acre is twenty-seven miles south of Tyre, and twenty-three N.N.W. of Jerusalem.

spring), situated in the tribe of Asher. Here the plain becomes desolate, being allowed for want of cultivation to run to rank weeds,* though capable of the highest degree of fertility, enjoying, as it does, good streams of water at convenient distances; but the most fertile portions of Syria, owing to the desolating spirit of its rulers, have been abandoned by its inhabitants, particularly the Christians, who have fled to the mountains for security, exhibiting a melancholy proof that, under a bad government, even the bounty of Heaven ceases to be a blessing.

One more hour brought us to the foot of a rugged mountain, supposed to be the beginning of the Anti-Libanus, and "the ladder of Tyrus."† Here night overtook us; nevertheless, we pushed on for one hour more, over an exceedingly rocky road, till we came to Bourge Nakkora, taking its name from a square-built tower, where a Caphar is established, for the protection of travellers. Similar towers are to be met with all along the coast, and are supposed to have been erected to act against

* "Upon the land of my people shall come up thorns and briars."

† Macc. xi. 59; Josephus, book ii. chap. 1.

pirates. The guards stationed here allowed us the use of their fire to cook our supper; in return, I invited them to partake of a dish of pilaf. Of this they ate most freely: they likewise helped themselves out of my tobacco-bag, and in a way that I feared, that little would be left for the rest of the journey. This article, to the Eastern traveller, is more than a luxury, it is an absolute necessary; and, though to be procured all along the road, such as I had brought with me, which was of the best quality, is only to be met with in the large towns.

Sept. 17.—I had no wish to prolong my stay amongst such rude and filthy companions, beyond the time necessary for repose. Accordingly, as soon as the day dawned, we mounted our horses, and descending the northern side of the mountain, in one hour we reached Scanderoon, a ruined castle near the sea side, taking its name from its reputed founder, Alexander the Great. Close to it is a fine spring of water.

In about half an hour more, we commenced ascending the high land, known by the name of Ras-el-Abiad, or White Promontory, so called from the aspect which it presents to the sea. The road which passes over it is apparently the one used in the earliest times, for it is much

worn, and there are marks of the wheels of carts, though none are in use at the present day. It lies along the edge of the cliff, and is cut through the calcareous rock of which the mountain is formed. Occasionally, on the side nearest the sea, huge masses have fallen away, and the passage has become narrowed in consequence. A low parapet wall of loose stones is all that intervenes between the traveller and a precipice of several hundred feet in depth, with a fathomless sea lying at its base. In one of those places I alighted, and ventured to look down: what an awful sight! and yet the sea at this moment is perfectly calm. In the winter months, when the Mediterranean, urged on by violent westerly winds, breaks its whole force on this coast, I am told that the waves rise up even to the point where we are now standing. Myriads of wild pigeons, having their nests in its recesses, are flying about in all directions, having been disturbed by the report of a pistol I had just discharged to try the effect of an echo, for which the place is remarkable. On turning round, the giddiness that was produced by looking over the cliff was still further increased by seeing the mountain on the land side rise abruptly from my feet to a still greater height.

Hadji Mouça came opportunely to my assistance, and led me away from the place. The pass is about a mile in length. The tradition of the natives ascribes the cutting of it to the same Scander, or Alexander the Great. From seeing it cut into steps, I was led to suppose that this was the ancient Sala of the Tyrians; but it appears that this appellation is to be restricted to the mountain boundary of Ptolemais (Acre).*

On reaching the northern side of the promontory, we entered upon the ancient Phœnicia, properly so called, and of which Sidon or Zidon was the capital; having, by the right of conquest, been united to the kingdom of Syria, it added its old name Phœnicia to that of Syria, and was hence called Syro-Phœnicia. The country known to the Greeks by the name of Phœnice was bounded on the west by the Mediterranean sea, and on the east by the mountains of Judæa and Syria. Its northern frontier, according to Ptolemy, was limited by the course of the Eleutherus, now called the Nahr-el-Djebir, the Great River, whilst to the south it extended to Accho (Acre), or rather to the river Kishon,

* See Nakhora.

which lies to the south of it. The distance from Accho to the isle of Arad near the mouth of the river Eleutherus, from north to south, may be reckoned, without including the sinuosities of the coast, at about one hundred and fifty English miles. The mean breadth of the Phœnician territory can hardly be estimated at more than thirty of these miles.

Herodotus says that the Phœnicians were descended from the Erythræans (that is, from the Edomites), who were the first who attempted to pass the sea in ships. Thus, when the Erythræans, Edomites, or Phœnicians, for all these three names signify the same thing, took possession of Tsidon and Tyre, they became immediately distinguished by their skill in navigation, and by their success in commerce. While their neighbours were engaged in incessant hostilities with each other, the Phœnicians cultivated the arts in tranquillity; and the palm, the signal of victory among other nations, appeared painted on their ships and represented on their coins, as the image of plenty, and as the emblem of peace. In nothing did they resemble the slothful Syrians, or the rude Canaanites, or the yet more ferocious Philistines.

In an hour and a half, we came to what is called by the travellers of the middle ages, "Solomon's Cisterns," but known in the country only by the appellation Ras-el-Ayn—"Head of the Fountain." They consist of three reservoirs of rude masonry, coated with strong cement within, and elevated fifteen or twenty feet above the level of the surrounding country, which is a plain five or six miles in circumference. The larger basin, distant about half a quarter of a mile from the sea, is of an octangular shape, twenty-two yards in diameter. Upon the brink of it is a walk, eight feet wide, below which there is another walk twenty feet broad. The water, instead of being on a level with the surrounding country, rises up to the brink with force, bubbling as it would do under the action of fire, and such is the abundant supply, that after issuing from an outlet which has been broken on the western side, it forms a rivulet, turning three or four mills in its passage towards the sea. The ancient outlet, now stopped up, was on the east side, over an aqueduct which communicated with two smaller cisterns, distant from the larger, one hundred and twenty paces. One of these is twelve, the other twenty yards square. After supplying these reservoirs,

the water was conveyed by an aqueduct to the city of Tyre, which still is traceable in its whole extent. Crossing the plain in an oblique direction, it runs northward for about three miles, till it reaches a small eminence on which is the tomb of an Arab santon; here it turns westward, and proceeds over the isthmus into the city.

In several places, rugged heaps of matter, resembling rocks, appear on its sides, and under its arches: these are produced by the leakage of the water, which petrifies as it distils from above. As a work of this magnitude denotes a high state of prosperity, we may conclude, from the known history of Tyre, that it was undertaken at a very remote period, although not so far back as that which tradition ascribes to it. The circumstance of the waters rising above the level of the plain, makes it presumable that they have their source in the mountains situated about a league to the eastward. It is remarked that, at the commencement of the winter equinox, they become turbid, and assume a reddish colour, but, after a few days, they resume their usual clearness. The same phenomenon is observable with respect to some wells, on the continental side of the isthmus, on the site of

the ancient city called Palæ-Tyrus or Old Tyre, to distinguish it from the one which stood on the adjacent island, although, in reality, the latter was the most ancient of the two (see Joshua). These are covered by an ancient square building or tower, and are supposed to have been sunk at the period of the siege by the Assyrians, when the latter cut off the communication with the cisterns without the walls. The water is not only abundant, but of excellent quality.*

The ancient city of Tyre, the most celebrated of the cities of Phœnicia, and once the emporium of the world, was founded by a colony of Sidonians.† It was comprised in the district allotted to the tribe of Asher, though never completely subdued by the Israelites. It was early celebrated for its pre-eminence in the arts and sciences, in commerce and in navigation. The vast power of the Tyrians upon the Mediterranean Sea, and even upon the Ocean, are sufficiently well known. Amongst the numerous colonies which it sent out to distant regions,

* Josephus, book ix. chap. 14.

† "The daughter of Sidon." Isaiah. "Tradunt historiæ," says St. Jerome, "quod Tyrus colonia Sidonis sit." See Appendix, No. 31.

thus extending the benefits of civilization to countries which were then considered as the most remote of the habitable globe, Carthage and Cadiz stand foremost in historical interest. The former was the enemy and rival of Rome. From the latter, an expedition went out and discovered a new world!

Many important settlements on the coast of Arabia, and even on the Indian Ocean, have a similar origin. Its total destruction, which had been foretold by the prophets with extreme minuteness, was effected by the Assyrians under Nebuchadnezzar (573 B. C.), after thirteen years' siege, one of the longest recorded in history. At the time of the delivery of the prophecy, a century before its fulfilment, the latter were an inconsiderable people, whilst the former were at the height of opulence and power. The reason assigned for the judgments that were to overtake them were, their "pride and wickedness, their exultation over the calamities of the Israelites, and their cruelty in selling them to slavery. That part of the prophecy which related to its reconstruction (170 years afterwards), but definitive fall, was fulfilled by the settling of the inhabitants on the adjacent island, distant about half a mile from the shore to the west-

ward, whilst the ancient or continental city remains to this day buried in the sand. "Thou shalt be built no more; though thou shalt be sought for, yet thou shalt never be found again." (Ezekiel xxvi. 4, 12, 21.)

The fall of Insular Tyre has been no less remarkable: Alexander the Great had already made himself master of the whole of Syria and a part of Phœnicia, whilst Tyre (the insular town) still offered an obstinate resistance to his victorious arms. Irritated by several unsuccessful attempts to storm it by sea, he conceived the bold design of filling up the channel which separated it from the continent. This was effected by sinking piles into the sea, and throwing into the intervening space immense blocks of stone. The ruins of the ancient city afforded ready materials for the purpose.* The whole was covered with sand.† On this artificial mole he erected his battering-rams and other instruments of war known in those times. But even here success did not immediately follow the en-

* "Magna vis saxorum ad manum erat, Tyro vetere præbente." Quintus Curtius, lib. iv. cap. 9.

† "They shall lay thy stones, and thy timber, and thy dust in the midst of the water; I will also scrape her dust from her." (Ezek. xxvi. 4, 12, 21.)

terprise. It was only after seven months' close siege, that the inhabitants, attacked simultaneously by sea and by land, and the town being set on fire, surrendered to the Macedonian chief.* It recovered its commercial importance, and was a flourishing city under the successors of Alexander; nor did it cease with the Roman conquest. The emperor Hadrian repaired the fortifications, and made it the metropolis of a province, giving it all the advantages of a Roman colony. From the dominion of Rome it subsequently fell into the hands of the Saracens, about A. D. 639, who remained a long while in possession of it. It was taken by the Crusaders in 1124, after five months' siege, who were forced to surrender it in their turn to the Mamelukes of Egypt in 1289.

The destruction of the city, which followed the capture, that they might no longer harbour the Christians, induced the people to emigrate to Acre. It still remains nearly in the state in

* 332, B. C. This circumstance was foretold. "Tyre did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire." (Zech. ix. 3, 4.)

which they abandoned it, with the addition of about a hundred new stone dwellings, occupying a small space to the north of the peninsula, contiguous to the port. The latter is a small circular basin, now quite filled up with sand and broken shafts of columns, leaving scarcely space for small boats to enter. At the entrance stood two towers, with, probably, a chain drawn across. The few fishing-boats belonging to the place are sheltered by some rocks to the westward of the island. On seeing their nets hanging out to dry, I was forcibly struck by the sad fulfilment of that part of the prophecy concerning the place which says, "I will make her like the top of a rock; it shall be a place for spreading of nets in the midst of the sea." (Ezekiel xxvi. 5.)

Many parts of the double wall which encompassed the island are still visible, and attest the strength of its ancient fortifications.* There was only one gate which opened out upon the isthmus; this side was protected by a triple wall. The isthmus is so completely covered

* In Joshua it is called "the strong city of Tyre," and elsewhere, "the stronghold of Tyre."

with sand, washed up by the sea on either side, that none but those acquainted with the history of Tyre would suppose it to be the work of man. The peninsula is about a mile long, and half a mile broad. Its surface is covered with the foundations of buildings now nearly all in ruins. On the western side, where the ground is somewhat more elevated than the rest, is the modern citadel, probably occupying the site of the ancient one.

On the eastern side are the remains of a church, of Gothic architecture. As the early Christians were in the habit of converting heathen temples to the worship of the true God, by way of reparation, this may probably be built upon the site, and with the materials of the temple of Jupiter Olympus, which was destroyed by Constantine the Great, or that of Hercules, particularly honoured by the Tyrians. The interior is divided into three aisles, separated by rows of granite columns. At the extremities of the two branches of the cross were two towers, the ascent to which was by a spiral staircase, which still remains entire. This was, no doubt, the cathedral of which Eusebius speaks, calling it the most magnificent temple in Phœnicia, and of which Gulielmus of Tyre was the first arch-

bishop. The see was dependent upon the Patriarch of Antioch, but had under it fourteen suffragan bishoprics.* Here was interred Frederick the First, surnamed Barbarossa, who died in the year 1190. Tyre was the birthplace and residence of many persons celebrated in history.

Hiram, one of its kings, was the friend of David and Solomon. He contributed to the construction of the great temple, by sending timber (from Mount Lebanon), gold, and workmen. It is probable, that out of gratitude for these services, Solomon repaired the cisterns and aqueduct of Tyre, which now bear his name. Several councils and synods were held here: the most important was that which condemned the heresies of Athanasius. The place is now known to the natives by its ancient Hebrew name of Tsur† (corrupted by the Greeks into Tyrus, and by the Romans into Serra), though ignorant of the classic ground on which it stands. I was so annoyed by their

* It was, perhaps, at this period that the brighter predictions of the prophecies received their accomplishment.

† See Appendix, No. 32.

crowding round me wherever I went, and by their refusal to accommodate me with any thing like a decent lodging, that I left the place abruptly. The cause of this inhospitality, no doubt, arose from suspicion as to my real character, having been seen taking notes whilst visiting the ruins.

CHAPTER XIV.

Route to Sidon—Tyrian Dye—Nahr Kasmia, or Casamiah—Beautiful Ruin—Khan by the Sea-side—Sarepta—Turkish Cemetery—Professional mourners—Sidon, or Tsaida—Mar-Elias, the residence of Lady Hester Stanhope—Route to Beirout—The Prophet Jonas and the Monster Fish—River Tamyrus—Vineyards of Damour—Plantations of White Mulberry Trees—Grove of Stone Pines—Arrival at Beirout.

TYRE, Sept. 17.—Having previously taken some refreshment in the Bazaar, at six o'clock I mounted my horse, and continued my route to Sidon. Whilst riding along the sea-shore, I searched in vain for some of the purple shell-fish (murex), said to be found in these waters, and with which the ancients made the celebrated Tyrian dye; my guide also was an entire stranger to the object of my inquiries. The manner in which this beautiful purple was first discovered is thus related by the mythologists: "As the nymph Tyros, who was beloved by

Hercules, was walking on the shore, her dog broke a small shell with his teeth, and his mouth immediately became dyed with so brilliant a colour, that the nymph declared to her lover, that unless he could procure for her a robe of the same tint, she would see him no more. Hercules accordingly gathered a number of shells, and having dyed a garment in the blood of the murex, presented it to his mistress, who was first adorned with that splendid purple, which was afterwards reserved for the uses of princes and kings."*

The sea was calm, and the water so transparent and inviting, that I was induced to bathe. The smallest object may be seen at the depth of several fathoms; and nothing can be more beautiful than the sands that are washed up on this part of the coast. After riding over them for about an hour and a half, our progress was suddenly arrested by a considerable river, called the Nahr Kasmia, or Casamiah, mistaken by the writers of the middle ages for the Eleutherus.† This river, which joins the sea about

* Drummond's Origines, vol. iii. p. 117.

† The real name may have been derived from the Arabic verb *kasam*, which signifies to divide; and, in fact, the territory of the Tyrians was separated by the

two leagues from Tyre, has its source among the mountains near Balbec; and the length of its course cannot be estimated at less than seventy or eighty miles. It is remarkable that the ancients have not recorded the name of this river. We attempted to ford it in several places, but were as often obliged to retreat, owing to the depth and rapidity of its waters. Retracing our steps a little, we discovered a pathway leading more inland. It conducted us to a bridge of one arch, over a narrower part of the stream, and near the place where it issues from the mountains.

The road to Damascus lies along its banks, which appear to be very picturesque. A fine old castle, apparently a relic of the middle ages, occupies a commanding situation at the entrance of the pass, and adds much to the romance of the surrounding scenery. I alighted to make a hasty sketch of its ivy-mantled towers, but, night coming on, I was prevented completing my purpose. In these latitudes, darkness almost immediately succeeds to the decline of day; and the delicious twilight of

Casamiah (as, I believe, it is most generally called) from the possessions of their Sidonian neighbours on the north. (Drummond's Origines, vol. iii. p. 117.)

the north is consequently of short duration. Crossing the bridge, we shortly came to a small khan standing on an eminence overhanging the sea.

These halting-places, consisting in many cases of nothing more than a matting for travellers to sit down upon, and another suspended upon poles to protect them from the sun, are very common all along this coast. Here the owner cultivates a little tobacco in the neighbourhood, which he retails to his customers. He also supplies them occasionally with fish; and charcoal and water to cook it with. I was fortunate enough to arrive just after a successful draught. The night being fine, I laid myself down on my rug, at about twenty paces from the khan, and on the edge of the cliff, with Hadji Mouça by my side. The fatigue of the journey, the external air, and, above all, the gentle and continued murmur of the waves below us, breaking at long but regular intervals upon a smooth sandy beach, soon disposed me to sleep, notwithstanding the apparent insecurity of our position, and the associations which crowded upon my mind, as connected with the objects I had seen in the morning's ride.

Sept. 18.—Our route this morning lay over a barren and uninteresting country, and very thinly inhabited. At the end of two hours we reached a promontory, called by the natives Ras Sarfa, perhaps a corruption from the old Sarepta, celebrated as the residence of the prophet Elijah. Here he dwelt with the widow woman, blessing her barrel of meal, that it did not waste, and her cruse of oil that it did not fail, until the Lord restored plenty to the land. It was the son of the same woman who was raised from the dead by the instrumentality of the prophet. The existence of an ancient site is indicated by a number of cavities cut in the rock on the road-side, having each two or three cells, and by the scattered remains of a considerable town lying between them and the sea. At no great distance beyond these ruins, we passed another tower, where the *caphar*, or toll, was demanded of us.

We then shortly arrived at a place called El-Boreck, where there is a copious fountain of water, walled round with masonry, and coated with cement within, the whole being well shaded with trees. Here we halted to refresh and breakfast, Mouça having procured me some milk from some shepherds in the neighbour-

hood. From the fountain there is an aqueduct, which conveys the water to Sidon. About a mile from the city, we passed by a prostrate column of granite, with a Latin inscription upon it, purporting to be a Roman miliary. We reached Sidon about nine o'clock in the morning, the distance from Tyre being about twenty-three miles. Just before entering the town, whilst passing a Turkish cemetery, which lay to the right of the road, our attention was called to the cries of a party of Mussulman women, sitting over a grave recently made, and apparently in the agony of grief. I was on the point of being affected by their doleful cries, when it occurred to me that these might be some of the professional mourners, every where to be met with in the East, who, skilled in the art of lamentation, are hired by the friends and relations of the deceased, to assist them in expressing their sorrow. Hadji Mouça relieved me from all doubts on this subject, and desired me to move on, lest any further curiosity on my part should expose me to insult.

This custom of retaining mourners appears by the following passage of Jeremiah ix. 17, to be derived from a very remote antiquity, "Call for the mourning women that they may come;

and send for cunning women that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." The longest and most violent acts of mourning are, when they wash the body, when they perfume it, and when they carry it out to be interred. During this violent outcry, the greater part of the relations do not shed a single tear. While the funeral procession moves forward, the male attendants are engaged in devout singing.

The modern town of Sidon or Tsaida, the representative of the ancient capital of Phœnice, and one of the most flourishing and illustrious of the Phœnician towns, is situated on a rising ground overhanging the sea. The old city extended further to the eastward of the present and along the coast. It is supposed by some to have derived its name from the eldest of the sons of Canaan (Gen. x. 15), its reputed founder. Others deduce it from the Syriac word Tsaida, which signifies "*piscatio.*" If the original inhabitants gained their livelihood by fishing, the two accounts may be easily reconciled.*

* See Appendix, No. 33.

During the administration of Joshua, and afterwards, Sidon was governed by kings. He calls it "Zidon the great" by way of eminence. (xi. 8.) In the division of Palestine it was alloted to the tribe of Asher, but this tribe could never get possession of it. (Judg. i. 31.) Its inhabitants are said to have assisted Solomon in his preparations for the building of the Temple.* Though the mother city of Tyre, it was speedily eclipsed by it in fame, riches, and importance. After sharing in its fortunes, during the space of many centuries, it has finally survived its rival, and is again a place of considerable trade. The situation is good, and the air salubrious. The fertility of the surrounding country, particularly favourable to the growth of the white mulberry tree, has perhaps contributed mainly to its riches. The streets in the upper town, which stands upon an acclivity, are narrow and sombre, being arched over in many places, like those in Jerusalem. The lower part of the town is more cheerful. In this quarter there is a large well-

* The men of Sidon, being great shipwrights, were particularly eminent above all other nations for hewing and polishing timber: there being "none who were skilled how to hew timber like the Sidonians." (1 Kings v. 6.) They were also the inventors of crystal glass.

built Okalla, or Khan, not far from the port. It was formerly exclusively inhabited by the merchants of the French factory, engaged in the silk trade, the staple commodity of the place, and they were pretty numerous, until sent away by Djezzar Pacha at the breaking out of the French revolution. Its form is quadrangular, with a double gallery running round its sides, leading into apartments, and opening on the inner side, to a court well planted, with a fountain in the middle. In the north-east corner is a small chapel, in which service is performed.

The Christians of this place are nearly all of the Greek Catholic Church. The bazaars are well supplied. Those for boots, shoes, and slippers of fine Morocco leather are the most remarkable. The population is estimated at about four or five thousand souls; of whom more than one half are Christians. They are principally engaged in the silk trade, and that of dyeing. Upon an elevation on the south side of the city, commanding the town, stands a fine old castle, now in ruins. It was built by Lewis the Ninth of France, surnamed the Saint, who also repaired the city during the Holy Wars.*

* During the Crusades, Sidon fell into the hands of the Christians, who lost it in 1111. They recovered it from the

On the northern extremity of the town, is a fortress in the sea, erected to defend the port, and connected with the main-land by a long bridge of several arches. The harbour is choked up with sand. This as well as the several ports between Acre and Beirout, have been designedly injured by Fakr-ed-Din, the celebrated Emir of the Druses, in the 16th century, at the time he was master of these countries, and aimed at making himself independent of the Porte.

In order to prevent these harbours from affording shelter to the Turkish galleys, he caused them to be filled up with the shafts of ancient columns, sunk in boats. Vessels are now obliged to anchor in the roads, under a ridge of rocks, at a short distance from the shore. The palace of this prince, who sojourned some years in Italy, built in the fashion of that country, is now in ruins. The tombs of such of the Emirs as died when Tsaida was in their possession, are to be seen near the gate which opens to the north. Near this spot, and close to the sea, is a large piece of tessellated pavement of variegated marbles, but only remarkable, as a proof of marine

Saracens in 1250, but were finally obliged to surrender it to the latter in 1289.

encroachment, on this part of the coast. The gardens of Tsaida, or rather enclosed plantations of fruit-trees, extend for a mile round the town, and are separated from each other by low stone walls. As they are planted more with a view to profit than pleasure, very little labour is bestowed upon their improvement or embellishment, if not strictly connected with lucrative cultivation. They, however, afford shade during the noon-tide heat, and the mass of verdure they form is at all times an agreeable object for the eye to rest upon.

Tsaida, Sept. 19.—A country woman of high birth and parentage, and no less remarkable for the elevated station she once held at home, than for the eccentricity of her present mode of life abroad, is now residing in this immediate neighbourhood. She that was courted by the great on account of the influence she was supposed to possess in the councils of a minister, when that influence ceased by the death of the latter, and the favours she had already conferred were repaid by ingratitude and neglect, suddenly became a voluntary exile from her native country, and is now abiding in a Turkish province, in strict seclusion from the world. Although I was bearer of a letter to this extraor-

dinary personage, I did not feel disposed to break in upon her retirement upon the mere plea of curiosity; more particularly, as I was aware that the visits of English travellers, from their known propensities to write, were anything but agreeable to her. I could not, however, resist the temptation of seeing the place of abode of one of whom the world had said and written so much; I therefore resolved to take it in my way to Beirout, to which place I set out this afternoon.

Mar Elias—such is the name of Lady Hester Stanhope's residence in these parts—occupies the tabular summit of one of a line of hills (probably the roots of Libanus), running parallel with the coast, from which they are removed something less than a league. As approached from this side, a rather unfavourable idea is conceived of its situation, particularly when the eye ranges over a succession of naked hills, equal in height and uniform in shape, which stretch out toward the interior; but when once the traveller has ascended by a zig-zag pathway to the summit (it is necessary to alight at the latter part), an agreeable prospect awaits him. Turning round, and looking to the westward, a highly-cultivated plain ap-

pears at his feet, with the town of Tsaida right before him embosomed in gardens, and beyond the town a boundless expanse of blue waters. The house itself, having been originally a Greek convent, is surrounded by a low wall for the sake of defence; consequently very little of it appears from without. The interior court is surrounded by trellis-work supporting vines, and here and there are cases of flowers, evidently benefited by the fostering care of an European hand.

The rooms, the former cells of the monks, are necessarily small, and all on the ground-floor. They are furnished in the Oriental fashion, with the advantage of an improved taste to assist in their arrangement. In the stables I saw some very beautiful horses; but the great object of attraction, the owner herself, was not to be met with; she was absent on an excursion in the mountains. Close to the convent of Mar Elias is the village of this name, the inhabitants of which are fellahs. They told me that hyænas and jackals, from the neighbouring mountains, frequently approach it in winter in search of food; and that their wild cries, during the dead of the night, have frightened away many an European

domestic, who had entered the service of the Bint-el-Sultan (the daughter of a king), the name by which Lady Hester is known in Syria.

From hence I returned to the high road to Beirout, which follows the coast, until I came to the river El-Awali, which we crossed by a large stone bridge. In two hours more, without meeting with any villages of consequence except that called Ire, near to which it is said the prophet Jonas was thrown up by the monster fish, we reached the river Nahr-el-Khadi, the ancient Tamyrus. It is represented to be a very dangerous stream at the melting of the snows, and after sudden rains. At this moment it descends from the mountains in a comparatively peaceful mood. It is about half-way to Beirout.

To the right of the road is Damour, a long straggling village, extending over several hills planted with vines. The grapes, which were just ripening, were the finest I had yet seen, each bunch weighing two or three pounds, and each grape as large as a prune. They recalled to my mind the magnificent clusters brought by the spies from Eshcol to the camp of the Israelites in the wilderness (see Book of Numbers); and, certainly, when I compared their

size and flavour with what I had seen in Egypt, I could easily account for the surprise and pleasure which the latter people manifested, when they first beheld, in the barren and sandy desert, the fruits which grew in their future inheritance.

Here we stopped to take our noonday's meal. The inhabitants are Druses: they were the first I had seen of this remarkable people, and my curiosity led me to prolong my stay in a place otherwise devoid of interest. From Damour we set out in the afternoon to continue our route northward, but were obliged, at the end of an hour, to halt again, my guide's horse having fallen lame. We alighted at a Caphar, or toll-house, for the night.

Sept. 20.—I left the khan a little before sunrise, and in two short hours reached Beirout. On quitting the line of coast, we passed over a succession of low hills, thickly planted with white mulberry trees, for the growth of silk. The soil in which they stand is deep, of a reddish colour, and dug in furrows, that the rain may be carried more equally to the roots. The leaves are picked for the silkworm twice a-year, in spring and in autumn: for this purpose, the smaller branches are cut off, leaving nothing

but the stem of the tree, an unsightly object when the crop is over. About a mile and a half to the south of the city, we entered a grove of stone pines of great size and apparent age, occupying an eminence which commands a view of the sea, the promontory and town of Beirout. Their wide-spreading summits form an impenetrable shade, and the soft breezes from the sea, as they murmur through the boughs, seem to invite the weary traveller to repose. It is a favourite retreat with the inhabitants of Beirout in summer and fine weather, and is called Fakr-ed-Din's grove, having, it is supposed, been first planted by the Emir of that name.

END OF PALESTINE.

APPENDIX.

Note 1, page 2.

"It is one of the remarkable peculiarities of the Jewish religion, that while it claimed superiority over every other, and was distinguished from them all, as alone inculcating the worship of the only living and true God, and while it was perfectly suited to the purpose for which it was designed, it acknowledged that it was itself only preparatory to a future, a better, and perfect revelation. It was professedly adapted and limited to one particular people;—it was confined, in many of its institutions to the land of Judæa;—its morality was incomplete;—its ritual observances were numerous, oppressive, and devoid of any inherent merit; and being partial, imperfect, and temporary, and full of promises of better things to come, for which it was only the means of preparing the way, it was evidently intended to be the presage of another." (Keith's Evidence of Prophecy, page 15.)

Note 2, page 24.

Jerusalem is frequently styled in the Scriptures, the Holy City (Isa. xlviii. 2; Dan. ix. 24; Nehem. xi. 1; Matt. iv. 5; Rev. xi. 2); because "the Lord chose it out of all the tribes of Israel to place his name there," his temple, and his worship (Deut. xii. 5, xiv. 23), and to be the centre of union in religion and government for all the tribes of the commonwealth of Israel. It is held in the highest veneration by Christians, for the miraculous and important transactions which happened there, and also by the Mahommedans, who to this day never call it by any other appellation than El-Khods, that is, The Holy, sometimes adding the epithet El-Shereef, or the Noble.

Note 3, page 24.

"So useful to the Hebrews were asses, that the coveting of them is prohibited in the decalogue, equally with oxen; in the East they attain to a considerable size and beauty. Princes and people of distinction did not think it beneath their dignity to ride on asses; when, therefore, Jesus Christ rode into Jerusalem on an ass, he was received like a prince or sovereign. The Hebrews were forbidden to draw with an ox and an ass together, probably because one was a clean animal, and, consequently, edible, while the other was declared to be unclean, and, consequently, unfit for food. The habits and speed of wild asses, which anciently were numerous in Arabia Deserta, and the neighbouring countries,

are described with great force and poetical beauty in Job." (Introduction to the Critical Study and Knowledge of the Holy Scriptures, p. 449.)

Note 4, page 48.

As the *papas*, or Greek priest, who officiates on this occasion, remains shut up in the sepulchre previous to the appearance of the flame through a chink in the door, it is no difficult matter to guess by what chemical agents the fire is produced. But what seems quite incomprehensible is, that so many thousands should for so many centuries together, allow themselves to be the willing victims of a gross annual imposture. I cannot ascertain, either from the priests or the people, whence the custom originated. It is, perhaps, the remnant of some heathen practice, continued by the early Christians, and being subsequently abandoned by them, taken up by the Greeks of the Oriental church. The latter consider the privilege they enjoy as the distinctive mark of the pre-eminent sanctity, and divine origin of their faith; and a vast number of their communion make the pilgrimage to Jerusalem, purposely to be eye-witnesses of the fact. We know that the ancient Chaldeans paid Divine adorations to Fire, as did also the Persians, and some other oriental nations. God hath often appeared in fire, and encompassed with this element, as when he showed himself in the burning bush, and descended on Mount Sinai, in the midst of flames, thunder, and lightning. (Exod. iii. 2. xix. 18.) Fire is also a sym-

bol of the Deity. (Deut. iv. 24.) In this awful manner he showed himself to Isaiah (ch. vi. 4), to Ezekiel. (ch. i. 4.) The Psalmist describes the chariot of God as composed of flames. (Ps. xviii. 12—14.) And the second coming of Christ is represented as in the midst of consuming fire. (2 Thess. i. 8. See also Daniel vii. 10.) The wrath of God is compared to fire (Ps. xviii. 8); and so are those effects of his displeasure, famine, war, and pestilence. (Ps. lxvi. 12; Jer. xlviii.) To this element our Divine Master is compared (Mal. iii. 2), referring to his judgment upon the wicked, who are consumed like the dross of metals, and to the effects of his grace refining the righteous like pure gold. The influences of the Holy Ghost are also compared to fire (Mal. iii. 11); in reference to the tongues or flames of fire that rested on the heads of the Apostles (Acts ii. 3), and to the work of regeneration on the human soul, illuminating, quickening, purifying, and inflaming with gratitude, love, and zeal. The angels of God are represented under the emblem of fire (Ps. civ. 4), and a column of flame directed the marches of the Israelitish camp during the night seasons in the wilderness. (Exod. xiii. 21.) Fire anciently fell from heaven to consume the victims sacrificed to the Lord, and this was an indication of his regard and approbation. And this is thought to be the manner in which Jehovah signified his acceptance of Abel's sacrifice. Fire also fell upon the offering made by Moses (Lev. ix. 24), on those of Manoah (Judg. xiii. 19, 20), on Solomon's,

(2 Chron. vii. 1), and on Elijah's. (1 Kings xviii. 38.) The fire which descended from heaven, first upon the altar constructed by Moses in the tabernacle, and again on that erected by Solomon, at its consecration, was constantly fed and preserved by the priests, and of course it was regarded as celestial or hallowed fire, first kindled by the Lord himself, to instruct mankind that the origin of all spiritual good is from above, and that we are not to warm ourselves with the sparks of our own kindling.

I leave it to my readers to determine, to which of the above events the present practice of the Greeks may be supposed to refer.

Amongst the numerous relations we have of the distribution of the Sacred Fire on Holy Saturday (all of which are more amusing than instructive and edifying), I select that of the veracious Maundrell, although in point of date it is one of the earliest, as being the one most to be depended upon :—

" They began their disorders by running round the Holy Sepulchre with all their might and swiftness, crying out as they went, *Huia*, which signifies ' that is he,' or ' this is it,'—an expression by which they assert the verity of the Christian Religion. After they had by these vertiginous circulations and clamours turned their heads and inflamed their madness, they began to act the most antic tricks and postures in a thousand shapes of distraction. Sometimes they dragged one another along the floor, all around the sepulchre; sometimes they set one man upright upon another's shoulders, and in this posture

marched round; sometimes they tumbled round the sepulchre after the manner of tumblers on the stage. In a word, nothing can be imagined more rude or extravagant than what was acted upon this occasion. The Greeks first set out in a procession round the Holy Sepulchre, and immediately at their heels followed the Armenians. In this order they compassed the Holy Sepulchre thrice, having produced all their gallantry of standards, streamers, crucifixes, and embroidered habits. Toward the end of this procession there was a pigeon came fluttering into the cupola over the sepulchre, at sight of which there was a greater shout and clamour than before. This bird, the Latins told us, was purposely let fly by the Greeks, to deceive the people into an opinion that it was a visible descent of the Holy Ghost. The procession being over, the suffragan of the Greek patriarch, and the principal Armenian bishop, approached the door of the Sepulchre, and cutting the string with which it is fastened and sealed, entered in, shutting the door after them, all the candles and lamps within having been before extinguished in the presence of the Turks and other witnesses. The exclamations were doubled as the miracle drew nearer to its accomplishment; and the people pressed with such vehemence towards the door of the Sepulchre, that it was not in the power of the Turks to keep them off. The cause of their pressing in this manner is the great desire they have to light their candles at the holy flame as soon as it is first brought out of the Sepulchre; it being esteemed the most

sacred and pure, as coming immediately from heaven. The two miracle-mongers had not been above a minute in the Holy Sepulchre, when the glimmering of the Holy Fire was seen, or imagined to appear, through some chinks of the door; and certainly Bedlam itself never saw such an unruly transport as was produced in the mob at this sight. Immediately after, out came two priests with blazing torches in their hands, which they held up at the door of the sepulchre, while the people thronged about with inexpressible ardour, every one striving to obtain a part of the first and purest flame. The Turks in the mean time, with huge clubs, laid on without mercy; but all this could not repel them, the excess of their fury making them insensible of pain. Those that got the fire applied it immediately to their beards, faces, and bosoms, pretending that it would not burn like an earthly flame. But I plainly saw none of them could endure this experiment long enough to make good that pretension. So many hands being employed, you may be sure it could not be long before innumerable tapers were lighted. The whole church, galleries, and every place, seemed instantly to be in a flame; and with this illumination the ceremony ended."

Note 5, page 50.

"When Helena, the Emperor's mother," says an old translation of Eusebius, "founded ancient Jerusalem lying all waste in a heape of stones, as it is in the prophet, she searched diligently for the sepulchre

of Christ, in the which he was layd, and out of which he rose again, and at length, although with much ado, through the help of God, she found it; and why it was so hard a matter to finde, I will declare in few words, even as they who embraced the faith of Christ, highly esteemed of that sepulchre, and monument of his passion, so on the contrary such as *abhorred* Christian religion, heaped in that place much earth, and raised great hillocks, and beylded there the temple of Venus, and having suppressed the remembrance of the place, they sette up her idole. This have we learned of olde to be true."

Note 6, page 50.

Golgotha is a Syriac word, meaning "skull," in allusion to that of Adam, which according to a tradition common in the East, after being received on board the ark, at the time of the deluge, was deposited by Melchisedech, grandson of Noah, on one of the hills on which Jerusalem was subsequently built. For this reason it is called by the Arabs Akranion, a word derived from the Greek Kranion, which is synonymous with the Latin Calvaria.

Note 7, page 51.

Honest Maundrell, who was never suspected of telling an untruth, says of this cleft, "That the rent was made by the earthquake that happened at our Lord's passion, there is only tradition to prove; but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of

every one who sees it may convince him, for the sides of it fit like two tallys to each other, and yet it runs in such intricate windings, as could not well be counterfeited by art, nor arrived at by any instruments."

Note 8, page 66.

A chemical analysis of one hundred grains of this water gave the following results as to the substances, and proportions of them, which it holds in solution:

Muriate of lime . .	3.920
Id. of magnesia . .	10.246
Id. of soda . . .	10.360
Sulphate of lime . .	0.054
	24,580

Note 9, page 67.

Josephus relates that Vespasian, in order to ascertain the correctness of the reports related of these waters, caused a number of his slaves to be bound hand and foot, and thrown into the deepest part of the lake, and that so far from any of them sinking, they all maintained their place on the surface until it pleased the emperor to have them taken out!

Note 10, page 68.

It is much to be hoped that under the more enlightened government of Mehemet Aly, some attempt will be made towards solving this interesting geographical disideratum. The means of accomplishing this measure, are at hand, and the enterprising traveller, wants but the sanction of the governor, the

terror of whose name would carry protection along with it. His boat would probably be the first that ever swam upon the surface of this sea, since the period of its first formation.

Note 11, page 70.

" The valley of Ghor is continued to the south of the Dead Sea; at about sixteen hours distance from the extremity of the Dead Sea, its name is changed into that of Araba, and it runs in almost a strait line, declining somewhat to the west, as far as Akaba, at the extremity of the eastern branch of the Red Sea. The existence of this valley appears to have been unknown to ancient as well as modern geographers, although it is a very remarkable feature in the geography of Syria, and Arabia Petræa, and is still more interesting for its productions. In this valley the manna is still found; it drops from the sprigs of several trees, but principally from the Gharrab; it is collected by the Arabs, who make cakes of it, and who eat it with butter; they call it Assal Beyrouk, or the honey of Beyrouk, Indigo, gum arabic, the silk-tree called Asheyr, whose fruit encloses a white silky substance, of which the Arabs twist their matches, grow in this valley. It is inhabited near the Dead Sea in summer time by a few Bedouin peasants only, but during the winter months it becomes the meeting place of upwards of a dozen powerful Arab tribes. It is probable that the trade between Jerusalem and the Red Sea was carried on through this valley. The caravan, loaded at Ezion-

geber with the treasures of Ophir, might, after a march of six or seven days, deposit its load in the warehouses of Solomon. This valley deserves to be thoroughly known; its examination will lead to many interesting discoveries, and would be one of the most important objects of a Palestine traveller." (Burckhardt's Nubia, xlv. xlvi.)

Note 12, page 90.

When Omar entered Jerusalem in 637 as a conqueror, he demanded as a boon from the Christian inhabitants, to have some place assigned to him to raise a temple for Mahommedan worship. They insultingly pointed to the site of Solomon's Temple, which had been defiled with the offal and filth of the city, from hatred and contempt of the Jews, telling him they might take that if he pleased. He accepted it without manifesting any resentment, and set diligently to work to clear it, and raised the edifice we now see. Being subsequently taken by the Crusaders, it was turned into a Christian Sanctuary, but Saladin restored it to its original use.

Note 13, page 92.

One of these traditions is, that it fell from heaven, when the spirit of prophecy commenced; that all the ancients to whom it was given, prophesied from it, and that on this rock sat the angel of death, who, upon David's inconsiderate numbering of the people, slaughtered until "God commanding him to put up his sword again into the sheath thereof." (1 Chron.

xxi. 7.) At the time the prophets fled from Jerusalem, the stone wished to accompany them, but was prevented by the angel Gabriel, who forcibly held it (the marks of his fingers still remain) until the arrival of Mahomet, who by his prayer fixed it for ever to the spot. Mahomet, in the twelfth year of his mission, made his celebrated night journey from Mecca to Jerusalem, on the Beast el Barak, accompanied by the angel Gabriel, as described in the 17th chapter of the Koran, and, having paid his devotions, ascended from this stone to heaven. The rock sensible of the happiness became soft, and the print of the prophets feet remains to this day an object of great veneration to all true believers. See Dr. Richardson's account beginning page. 284, vol. ii. Might not this have been a concession on the part of the artful reformer to his followers, just abandoning their idolatry?

Note 14, page 92.

It has happened to the lot of very few travellers to enter the precincts of this celebrated temple of Muslman worship; for though mosques in general (as the word Djamee implies) are considered merely as places of meeting for certain acts of worship, and are not held so especially consecrated as to demand the total exclusion of all who do not profess their faith; yet here and at Mecca no authority whatever could confer power to an unbeliever to tread the sacred ground. In 1816, Dr. Richardson, who travelled in the company of the Earl of Belmore and family

having performed a successful cure on one of the authorities of Jerusalem, was rewarded by a clandestine visit to the place. His account is very detailed and interesting. In 1834, Mr. Bonomi, a fellow collegian of the author of this work, after a residence of many years in Egypt, studying the monuments of antiquity, returned home by Syria, accompanied by his friends, MM. Catherwood and Arundale, architects. They arrived at Jerusalem on the evening of the 6th October, and, the gates being shut, they encamped without the walls. On the following morning Mr. Bonomi, imboldened by his oriental appearance, and acquaintance with the language and customs of the East, ventured to enter into the sanctuary alone, in the guise of a Mussulman pilgrim. The details of his visit are related in Dr. Hogg's "Visit to Damascus, etc." Mr. Bonomi's companions, MM. Catherwood and Arundale, were subsequently admitted under the impression that they were sent by the Pacha of Egypt to repair the mosque. They remained several week in Jerusalem, visiting the sacred enclosure every day and at all hours. The former gentleman is author of the panorama which appeared last year in London. The latter is preparing for the press a series of views of the Holy City and Mount Sinai, accompanied by a text.

Note 15, page 94.

"The whole world being the workmanship of God, there is no place, in which men may not testify their

reverence for His supreme Majesty. From the very beginning of time some place was always appropriated to the solemn duties of religious worship. Adam, even during his continuance in Paradise, had some place where to present himself before the Lord; and, after his expulsion thence, his sons in like manner had whither to bring their oblations and sacrifices." "The patriarchs, both before and after the flood, used altars and mountains and groves for the same purpose; thus we read of Noah's building an altar to the Lord, and offering burnt offerings upon it. (Gen. viii. 20.) Abraham, when he was called to the worship of the true God, erected altars wherever he pitched his tent. (Gen. xii. 8. and xiii. 4.) He planted a grove in Beersheba, and called there on the name of the Lord (Gen. xxi. 33), and it was upon a mountain that God ordered him to offer up his son Isaac. (Gen. xxii. 2.) Jacob, in particular, called a place by the name of God's House, where he vowed to pay the tithes of all that God should give him." (Gen. xxviii. 22.) There are several public places appropriated to the religious worship of the Jews, viz.: 1.—The "Tabernacle," which in time gave place to, 2.—"The "Temple," both of which are oftentimes in Scripture called the Sanctuary; between which there was no other difference as to the principal design (though there was in beauty and workmanship) than that the tabernacle was a moveable temple, as the temple was an immovable tabernacle; on which account the tabernacle is sometimes called the temple (1 Sam. i. 9; and iii. 3), as

the temple is sometimes called the tabernacle. (Jer. x. 20; Lam. ii. 6.) 3.—There were also places of worship called in Scripture "High Places," used promiscuously during the times of both the tabernacle and temple, until the captivity; and, lastly, there were "Synagogues" among the Jews, and other places, used only for prayer, called "Proseuchæ," or "Oratories," which chiefly obtained after the captivity." Of these various structures, a detailed account will be found in "Horne's Introduction to the Study and Critical Knowledge of the Scriptures."

Note 16, page 104.

I have learnt with regret that, subsequent to our departure, the monks thought proper to alter the inscription we destined for the tomb of our departed friend. As the epitaph is now read, it ostentatiously sets forth, that he was converted on his death-bed "from the Lutheran heresy to Christianity." The story of his conversion to the Roman Catholic Faith may *possibly* be true, although not supported by any other authority than their own assertion. But was the little parcel of ground on Zion allotted for Christian burial to become the theatre of religious feuds? Though I cannot defend them on this score, strict impartiality obliges me to state, that if, in making the inventory of his effects, "no money or letter of credit could be found," the assumption that "his father confessors had thought fit to repay themselves for the trouble of his conversion" is not borne out

by any evidence whatever. On the contrary, we, who travelled in his company, are aware, for reasons which however it is not necessary to render public, that he had not the one, and, at the time he parted from us, very little of the other.

Note 17, page 113.

Jerusalem is immortalized by revolutions more various and destructive than have occurred in any other city in the world; seventeen times it has been sacked and partially destroyed; it has been the field of the most brilliant exploits of the Jewish, Roman, and Saracenic arms, and has been moistened by the blood of our ancestors in the romantic ages of the Crusades. Melchisedec is supposed to have founded the city about the year A.M. 2023, and it is first mentioned in Scripture under the name of Salem. (Genesis xiv. 18.) Fifty years after it was taken by the Jebusites, who called it Jerusalem (Vision of Peace), and built the upper town on Mount Zion; Joshua, the first year after his arrival in the land of promise, made himself master of the upper town; but it was not until the time of David that the Israelites possessed the Upper, or "Strong hold of Zion; so David dwelt in the fort, and called it the city of David." (2 Sam. v. 9.) Solomon, his son, erected the celebrated temple for the Ark of the Covenant, and embellished the city with many splendid works, the ruins of which still exist. Five years after the death of Solomon, the city was plundered by Sesac, king of Egypt; it suffered the same fate in the next century, at the

hands of Joas, king of Israel; and, in the reign of Manasseh, was sacked and partly destroyed by the Assyrians. In A. M. 3513, Nebuchadnezzar destroyed the city, burnt the temple, and sent the inhabitants to Egypt; on their return, after seventy years' captivity, the temple was rebuilt by Zerubbabel, Esdras, and Nehemiah. Antiochus the Great recaptured the city, and ceded it to Ptolemy Evergetes, when it was again taken and sacked by Antiochus the Illustrious, who placed a statue of Jupiter in the temple, and sacrificed swine upon the altar. Judas Maccabeus subsequently gave freedom to his countrymen, but they, quarrelling amongst themselves, sought assistance from the Romans, and Pompey became master of the city: it was next taken by Antigonus and the Parthians, who, in his turn, was deposed and put to death by Herod the Great, during whose reign the important and awful events connected with the birth of our Saviour Jesus Christ took place. After the death of Agrippa, grandson of Herod, Judæa was reduced to a Roman province. In the reign of Vespasian, the Jews having revolted, the city was invested by Titus, and, after having sustained one of the most remarkable sieges in history, from the 14th of April to the 2d of September, in the year 71, was taken, and, together with the temple, plundered and burnt. Being the Feast of the Passover, the city was very full; and Josephus, who was present, relates, that 600,000 Jews perished of famine, 1,100,000 by the sword, and 97,000 were sent away prisoners; the young, with the women, were sold

for slaves, and thirty might be bought for a piece of silver. "His blood be upon us and upon our children," the Jews cried to Pilate, thirty-eight years previous. The imprecation was heard, and granted in a most fearful manner, and thenceforward God turned his face from the land. Adrian shortly after completed the destruction of the city, and "Zion became as a ploughed field, and Jerusalem heaps, and the mountain of the house as the high places of the forest." (Micah iii. 12.) Statues of Venus and Jupiter were erected on Calvary, and the Holy Sepulchre; a new city was commenced on the present site, and the name of Jerusalem was unknown for several centuries.

Note 18, page 119.

The year after I quitted Jerusalem, this amiable man, with four or five other Franciscan friars, in returning to Europe, were barbarously murdered by the crew of the vessel in which they had embarked. It appears that the monks, thinking to please their friends, or perhaps to turn an honest penny by the sale of relics brought from the Holy Land, had filled several chests with beads, crucifixes, carved shells, and such like trifles. The sailors, who were Greeks, suspecting that these chests contained treasures, the second night they were at sea, fell upon the passengers as they were asleep, and massacred them all (as they supposed), Mussulmen and Christians. What must have been their feelings upon opening the boxes,—this done — instead of

going to Cyprus, whither they were bound, they directed their course for the coast of Caramania, where, in one of the ports, they disembarked. A poor Turk, who on the first alarm had secreted himself between some planks, not hearing the voices of the crew, ventured out of his hiding-place, came upon deck, and swam on shore. On landing, he went straight to the governor, and narrated all the facts concerning the horrible catastrophe, of which he had been a witness. The Greeks were all taken, and, after a trifling formality, were empaled on the sea shore, as they richly deserved.

Note 19, page 125.

The army of Titus encamped upon the spot whence its destruction had been foretold. And having besieged and taken the devoted city, he exclaimed, on viewing the vast strength of the place, "We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of the fortifications, for what could the hands of men or any machines do towards overthrowing these towers?" (Josephus's Wars of the Jews, book 6, chap. ix.) Six hundred and fifty years before this event took place (2400 years ago), it was said by one whom every one despised, "The kings of the earth and all the inhabitants of the earth would not have believed that the adversary and enemy should have entered into the gates of Jerusalem." (Lam. iv. 12.) Who again but a prescient Deity could have inspired the prophetic tongue?

Note 20, page 128.

The Turks hold in great veneration the scene of some of the actions of our Saviour, whom they style Issa Ibn Maria (Jesus the son of Mary), such as Mount Zion, Mount Olivet, Mount Tabor, and the like, supposing him to be a prophet; but they ridicule every fact and place connected with his crucifixion and death, alleging, that the person who suffered was one of his disciples! (Judas,) whilst he himself was *taken up alive into heaven*. It is remarkable that in the early Christian ages, he is represented as sitting on a throne, and not in the revolting attitude of crucifixion.

Note 21, page 132.

A recent traveller in Palestine, in treating of these monuments, makes the following observations. "Whether they be the sepulchres of those to whom they have been assigned, it is impossible to determine. The mixture of Grecian architecture argues a later age. The latter part of the 23d chapter of St. Matthew's Gospel suggested an idea that might serve to reconcile the manifest discrepancy between their style and the period to which tradition refers them. Our Saviour there, upbraiding the Pharisees with being actuated by the same persecuting and unbelieving spirit that had impelled their fathers to shed the blood of the prophets, though hypocritically pretending to revere the memories of those servants of God, uses these words: 'Woe unto you, Scribes and Pharisees, hypocrites, because ye build the

tombs of the prophets, and *garnish* the sepulchres of the righteous;' and then declares that upon them shall come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias the son of Barachias; as if the tomb of the latter had been in his mind at the time and suggestion of the reproach. According to this supposition, the bases hewn from the rock, possessing the character of that massive sepulchral architecture, which the Israelites derived from Egypt, might very well have been the tombs of those to whom they are assigned; while the Ionic pilasters and other ornaments of a subsequent period might not improbably have been the very garnishing of the sepulchres of the righteous alluded to by our Saviour, added either in his days or a short time before, when the reduction of Judæa into a Roman province, and the example of Herod, had introduced a different style."—(Three Weeks in Palestine, pages 47, 48, 49.)

Note 22, page 134.

A collection of the hymns and prayers that are recited at the more remarkable localities within the city walls, and without them, is given to each pilgrim on his arrival at the convent. They commence at the gate of Jaffa, and finish somewhere in the neighbourhood of Bethlehem. Though the sentiments are pious, they are not remarkable for any elegance of composition.

Note 23, page 137.

The order of the Holy Sepulchre was instituted in 1099, soon after the taking of Jerusalem by the Christians.—Its object was—1.—To enable them to retain possession of the sacred places they had recovered from the infidels. 2.—To protect and assist pilgrims visiting those places, and 3.—To ransom Christian prisoners. For a more detailed account of this order, consult "Précis historique de l'ordre royale hospitalier militaire du St. Sepulchre de Jerusalem, par le Comte Allemaud, 1 vol. in 12mo, 1815."

Note 24, page 162.

The most ancient name of the city was *Salem*, or Peace. (Gen. xiv. 18.) The import of Jerusalem is the "vision or inheritance of peace," and to this it is not improbable that our Saviour alluded in his beautiful and pathetic lamentation over the city. (Luke xix. 41.) It was also formerly called Jebus, from one of the sons of Canaan. (Josh. xviii. 28.) After its capture by Joshua (Josh. x.), it was jointly inhabited both by Jews and Jebusites (Josh. xv. 63), for about five hundred years, until the time of David, who, having expelled the Jebusites, made it his residence (2 Sam. v. 6—9), and erected a noble palace, whence it is styled the city of David. (Chron. xi. 5.) By the prophet Isaiah (xxix. 1), Jerusalem is termed Ariel, or the Lion of God, perhaps in allusion to the strength of the place, by which the inhabitants were enabled to resist and

overcome their enemies; in the same manner as the Persians term one of their cities Shirâz, or the Devouring Lion.

Note 25, page 199.

" It is remarkable that this name can be traced to no Hebrew or Syriac root, and is clearly of Arabic origin, and is to be derived from *Ak*, which signifies ' sultry.' " (Drummond.)

Note 26, page 199.

For a very copious account of this monster in human form, see Volney's Syria. His history is that of a great many Turkish governors, with this difference, that he was allowed to die quietly on his bed, in 1808, at the advanced age of 88. Many of the mutilated victims of his atrocious cruelties are to this day seen walking about the streets of Acre.

Note 27, page 199.

The ill-fated city of Acre is once more a pile of ruins, " a dreary uninhabited waste." At the period of our visit, Abdallah Pacha is reported to have said, that " if an European force attacked him, he would blow himself up," pointing to a tower in the citadel, which stood over a powder-magazine: " but that if his assailants were Turks, he would, sooner than surrender, allow the walls of the town to fall down upon the inhabitants."—He was true to his word. " Closely besieged for five months and twenty-one days, during which time upwards of

thirty-five thousand shells were thrown into the town, not a single habitation has escaped uninjured. Whole streets are blocked up with half-demolished houses, and others are filled to the first story with fractured remnants of roofs and floors. Every door and window has been torn down and consumed for fuel; shattered arches and tottering walls still seem to menace destruction; and narrow passages through heaps of rubbish afford the only access to various parts of the town. One of the principal bazaars it would be dangerous to enter; and another, of spacious dimensions, has only been saved by an arched roof from entire destruction. Near the magnificent mosque built by the atrocious Jezza, a handsome fountain, within a sort of Chinese pavilion, protected by a beautiful grating of bronze, has happily escaped. Here, a flight of steps leads into a court, surrounded by a half-demolished cloister, resting on small columns of coloured marble. The pavement, richly variegated, had been shaded with groups of palm and plane trees, and two richly-ornamented fountains were buried beneath the fragments of handsome domes. The interior, richly lined with compartments of coloured marble, was surmounted with a spacious and lofty cupola, every where shivered and perforated. It was gaudily painted, decorated with Arabic inscriptions, and still sustained by fractured portions of a beautiful colonnade. On one side, near a gallery, stood a high pulpit of Cipolino marble, and the rich mosaic floor, cruelly mutilated, and strewed with book-covers, was heaped with

broken masses of porphyry and granite, among which lay an enormous bronze crescent that had fallen from the summit of the dome. Shot and shells had here made fearful havoc; the books had been carried off as a trophy, and the court without was converted into a military station. Two deep ditches, with massive ramparts and bastions, encircle the town; and on the glacis, but not in the most favourable positions, the assailing batteries were raised. The wide practicable breach, through which the besiegers entered the town, was undergoing repair. It had been bravely defended, but ere the second ditch was passed the town yielded. Five thousand select troops, together with engineers, formed the garrison, which was under the command of the Kiahia Bey,—for, contrary to our previous belief, we were here "repeatedly" assured, that Abdallah, at the beginning of the siege, retired with his harem to a secure subterraneous retreat, and during its whole course never but *once* showed himself in the town until the final assault actually commenced. Originally a Georgian slave, brought up in the seraglio, he obtained early and distinguished promotion. Perfidious, fanatical, and selfish,—without even the redeeming quality of fidelity to his sovereign,—his government, although unmarked by glaring atrocity, was rapacious and intolerant. When threatened by his potent neighbour for openly encouraging Egyptian emigration,—reproached with forgetfulness of former obligations, and accused of want of integrity in commercial as well as political

transactions, he refused all reparation, and, relying for protection on the well-known jealous apprehension of the Sultan, plunged his petty state unnecessarily into all the horrors of war. His capital afterwards besieged, and from day to day reduced to a heap of ruins,—alike destitute of courage, and reckless of the misery of the suffering inhabitants,—he withdrew to his hiding-place, and relinquished the defence to his more intrepid deputy. Of the garrison a small portion only is said to have survived the assault, and it is believed that the last attack alone cost Ibrahim the lives of at least twelve hundred men. Gaza and Jaffa had been previously secured by the Egyptians as they entered Syria, and while the siege proceeded, they took possession of Jerusalem, and seized most of the towns on the coast. At Acre, heroic valour was on both sides displayed. The town, closely blockaded by sea, had been previously well furnished with supplies. For some time the besiegers made little progress. A spirited assault was gallantly repelled, and their fleet materially damaged; while the troops of the garrison were thinned by frequent though successful sallies. Many of the inhabitants were allowed to leave the town, but numbers were crushed beneath falling houses, or fell victims to the missiles unceasingly poured upon them. At the capture a general pillage ensued; many of the soldiers were greatly enriched, and a bazaar, established beyond the walls for the sale of plunder, exhibited in boundless profusion all the costly articles of the east." (Dr. Hogg's visit to Damascus, etc., page 160—166.)

Note 28, page 200.

The sites of ancient cities, particularly those lying on the sea-coast, at the present day serve for quarries to more modern cities rising up in their vicinity, owing to the ready building materials they afford. Many of the finest structures of antiquity have thus been wantonly destroyed by the barbarous occupants of the soil; whilst others, when not thrown down by earthquakes, have owed their preservation entirely to their insulated situation, and the difficulty of transport over a mountainous country.

Note 29, page 214.

"Josephus often mentions this very remarkable part of the Holy Land, and always under the appellation of the 'Great Plain,' and under the same name it is also mentioned by Eusebius and by Jerome. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nabuchadonosor, king of the Assyrians, in the history of whose war with Arphaxad it is mentioned as 'the Great Plain of Esdraelon,' until the disastrous march of the late Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian crusaders, and anti-christian Frenchmen, Egyptians, Persians, Druses, Turks and Arabs, warriors 'out of every nation which is under heaven,' have pitched their tents in the plain of Esdraelon, and have beheld the various banners of their nation wet with the dews of Tabor and of Hermon." (Clarke's Travels, vol. v., p. 255.)

X

Note 30, page 241.

In the remaining part of my tour through the Levant, I assumed the name of Hadji Djorjos (George). The following is a literal copy of the document mentioned above.

In Dei nomen (*sic*) Amen. Ea est sane Christi Fidelibus felicissima conditio, qui, divinâ inspirante gratiâ, et Sancti Spiritûs adjuvante virtute, per longa periculisque plena itinera, in sacra Palæstinæ loca se conferunt visitaturi pretiosa nostræ Redemptionis monumenta. Quapropter ad hæc sacrosancta loca revisenda accessit dilectus in Ch°. D. G. Robinson, et post suam sanctam visitationem à nobis postulasset literas testimoniales suæ perigrinationis. Nos infra scriptus Missionarius Aps. et Parochus hujus sanctæ et sacerrimæ domûs Annuntiationis Bmæ. Mariæ Virginis, ejus piæ et rationali petitioni annuentes, præsens chirographum eidem concessimus omnibus et singulis inspecturis fidem facientes, prædictum D. G. Robinson singulari devotione et spectabili pietate visitasse Judæam et Galilæam, nempe Bethlemiticum, diversorum ubi natus est Christus Doms. et omnia alia colenda monumenta in illâ Davidicâ civitate, cum omnibus locis quæ visitari solent; Hierosolymis, gloriosum Christi Domini Sepulchrum. In hâc sanctâ civitate Nazareth, sacratissimum domum ubi Verbum caro factum est aliaque innumerabili sanctissima loca, quæ enumerare longum est. Quæ,

ut sint majoris roboris et fidei, manu propriâ subscripsimus et nostro sigillo munivimus.

Datum die 11. 7bris. Nazareth 1830.

Fr. Joannes à Macarsia.

Misss. Aps. et Parochus.

L. S.

Note 31, page 254.

" Various are the opinions concerning the origin of Tyre, and the date when it was founded. Herodotus (l. 2, c. 44) says, that he was told by the priests of Tyre, that the temple of Hercules was as ancient as the city, which had been already built 2300 years. According to this account, Tyre was founded about the year 2760 before the Christian era; 469 years after the deluge, according to the chronology of the LXX." " If we believe some of the ancient mythologists, Tyre was founded by Agenor, the son of Neptune and Libya, and the father of Cadmus, Syrus, Cilix, Phœnix, and Europa. The daughter of Agenor was remarkable for her beauty, and Jupiter became enamoured of her charms. The God assumed the form of a bull, and presented himself before the princess, as she gathered flowers in a meadow. Pleased with the gentleness of this beautiful bull, Europa was induced to mount upon his back; but she had no sooner done so, than he bore her off to the shore, plunged into the sea, and swam away with her to Crete. In the mean time the brothers of Europa pursued her ravisher without success.

Syrus, Cilix, and Phœnix, returned to Asia, where they gave the names of Syria, Cilicia, and Phœnix to the different countries over which they reigned. Cadmus travelled into Bœotia, where he killed a dragon, that had devoured his companions; and having sown the teeth of this dragon on the ground, a number of armed men sprang out of the earth, who all destroyed each other except five, with the assistance of whom he built Bœotian Thebes; that part of it excepted, which rose to the music of Amphion's lyre." "The Phœnicians designated the countries which lay to the west of their own, and beyond the seas, by a Hebrew word, which may be sounded arab, ereb, or orob; or another, sounded araba or erabah. This word, signifying *west*, was that by which the Babylonians indicated the country to the west of their own; and which we call Arabia to this day, with little attention to the origin of the name. In like manner our quarter of the globe was called by the same name, and for the same reason, by the Phœnicians; but the Greeks altered Araba or Eroba into Europa, and, in the spirit of their fanciful mythology, represented a Phœnician colony by a young princess, who was carried away from her native country to Crete by Jupiter under the shape of a bull."—(Drummond's Origines, pages 79, 81, 84.)

Note 32, page 260.

"Tsor or Tsur. This name as written in Chaldaic characters, is generally supposed to signify a rock,

which meaning it undoubtedly bears in the Hebrew language." "The Arabians have always called Tyre Al Sur, the palm-tree. (Gol. in voce.) Hence perhaps the Greeks gave the name of phoinix to this tree, as being the natural production of Phœnice, and as being the common emblem both of the Phœnicians and of their colonists. It may have happened then that ancient Tyre, which was situated in a plain, may have been called Al Sur, as the place where the palm-tree flourished." (Drummond's Origines, page 77.)

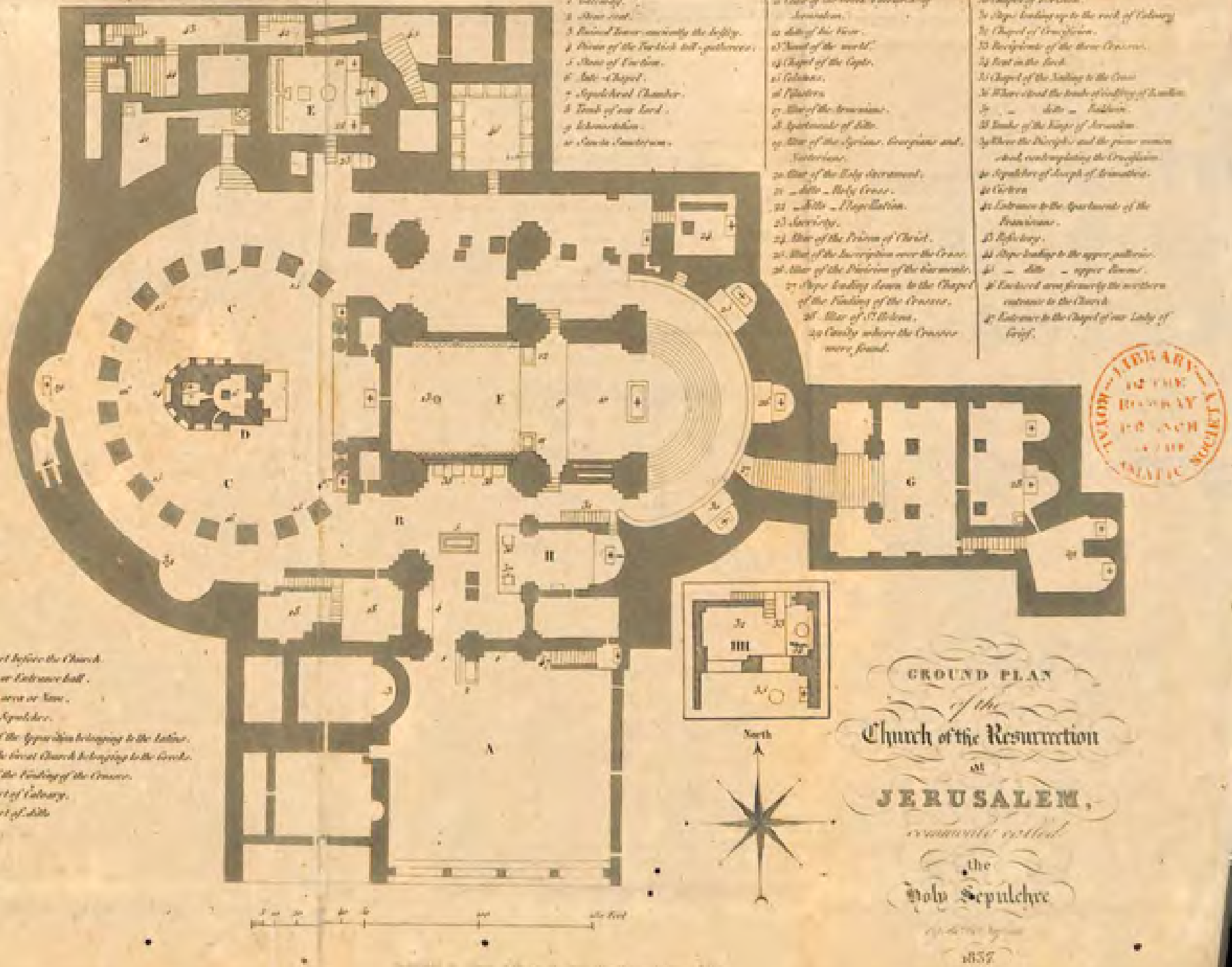
Note 33, page 268.

"I cannot help suspecting that the city called Tsidon by the Hebrews, Tsaid or Tsaida by the Syrians, and Said or Saida by the Arabians, originally received its name from the language of the last. The Tsidonians were celebrated for their skill in metallurgy, and for the art with which they worked in gold, silver, and brass. Much iron and brass existed in Phœnice, and the possession of this country having been once intended for the tribe of Asher, Moses said to that tribe, "under thy shoes shall be iron and brass" (Deut. xxxiii.), that is, the soil under thy feet shall abound with iron and brass. Now I consider Sidon, or rather Saida, to have been so called from its abounding with *Saidi* or *Saidan*, brass." (Drummond's Origines, page 97.)

END OF VOL. I.

WHITING, BEAUFORT HOUSE, STRAND.


PLAN OF JERUSALEM
PROBABLE EXTENT OF AGRIPPAS WALL AROUND BEZETHA
Tombs of the Kings
BEZETHA
OR CŒNOPOLIS
Road to Damascus
Bath Sheba or Gate of Damascus
Olive Plantations
MOUNT GIHON
Garden of the Fig and Prickly Pear
Tower of Hippicus
Tower Antonia
Pool of Hezekiah
Gate of Bethlehem or Jaffa
Upper Pool of Gihon
Road to Bethlehem and Mt. Gihon
Road to Hebron
Lower Pool of Gihon
Aceldama
Valley of the Sons of Hinnom
Valley of Jehoshaphat
Valley of the Kidron
Gethsemane
Garden
Tombs of the Virgin Mary
Gethsemane
Garden
Plantations of Olive
Mount of Olives
Tombs of the Prophets
Jehoshaphat
Absalom
Zacharias
Jewish Ground
Mount of Offence
Road to Jericho
Road to Bethany
Bethany
Bethphage
Mount of Olives
Valley of the Sons of Anak
Valley of Rephaim
Boundaries of the Old City Wall
Valley of the Children of Hinnom
Aceldama or Field of Blood
Road to Bethlehem
Hill of Evil Council
North
Scale of Feet.
Within the enclosure of the Mosque of Omar, occupying the site of Solomon's Temple.
a. Principal Mosque El-Aksa
b. Inner enclosure
c. Mosque El-Aksa formerly the Church of the Purification
d. Mosque of the Hypocrites
e. Garden attached to the Mosque El-Aksa
f. Golden Gateway
g. Entrance Gateways
h. Prayering places
i. Entrances to Subterranean Vaults
Remarkable Sites and Places.
(Intra muros)
1. The Holy Sepulchre.
2. Franciscan Convent
3. Greek Convent
4. Armenian Convent
5. Residence of the Turkish Governor
6. Church of St Anne.
7. Tower of Simon the Pharisee.
8. Ruins of the Palace of Herod.
9. Arch of the Ecce Homo.
10. Place where Christ said "Salve Mater"
11. Spot where Simon assisted to carry the Cross.
12. Dwelling of Lazarus.
13. Dwelling of the Rich Man.
14. Dwelling of Veronica.
15. The Gate of Judgment.
16. House of the High Priest Annas.
17. Bethlehem's Bath.
18. House of Uriah.
19. Pilate Baths.
(Extra muros)
20. Spot where Jesus wept over Jerusalem.
21. Spot where the Disciples slept.
22. Spot where Jesus taught the Apostles the Lord's Prayer.
23. Cave of the Ovens.
24. Turkish Cemetery.
25. Tomb of Herod.
26. Cœnaculum where Christ instituted the Last Supper.
27. Christian Burial Ground.
28. House of Caiaphas.
29. Cave of Jeremiah.
Boundaries of the Old City Walls.


1 Calvary.
2 Stone seat.
3 Ruined tower anciently the Lobby.
4 Prison of the Turkish toll-gatherers.
5 Stone of Unction.
6 Latin Chapel.
7 Sepulchral Chamber.
8 Tomb of our Lord.
9 Lobby.
10 Stone Sanctorum.
11 Door of the Greek Patriarch of Jerusalem.
12 Gallery for Nuns.
13 Vestry of the Greeks.
14 Chapel of the Copts.
15 Columns.
16 Pilasters.
17 Altar of the Armenians.
18 Apartments of Nuns.
19 Altar of the Syrians, Georgians and Nestorians.
20 Altar of the Holy Sacrament.
21 — ditto — Holy Cross.
22 — ditto — Lapidation.
23 Sacristy.
24 Altar of the Prison of Christ.
25 Wall of the Inscription over the Cross.
26 Altar of the Division of the Garments.
27 Steps leading down to the Chapel of the Finding of the Cross.
28 Altar of St. Helena.
29 Cavity where the Crosses were found.
30 Chapel of Derision.
31 Steps leading up to the rock of Calvary
32 Chapel of Crucifixion.
33 Receptacle of the three Crosses.
34 Rent in the Rock
35 Chapel of the Nailing to the Cross
36 Where stood the tomb of Godfrey of Bouillon
37 — — ditto — Baldwin
38 Tombs of the Kings of Jerusalem
39 Where the Disciples and the pious women stood contemplating the Crucifixion
40 Sepulchre of Joseph of Arimathea.
41 Cistern
42 Entrance to the Apartments of the Franciscans.
43 Refectory.
44 Steps leading to the upper galleries.
45 — ditto — upper Rooms.
46 Enclosed area formerly the northern entrance to the Church.
47 Entrance to the Chapel of our Lady of Grief.
A Open court before the Church.
B Vestibule or Entrance hall.
C Circular area or Nave.
D The Holy Sepulchre.
E Chapel of the Syrian Jacobites belonging to the Latins.
F Choir of the Great Church belonging to the Greeks.
G Chapel of the Finding of the Crosses.
H Lower part of Calvary.
IIII Upper part of ditto
North
Scale of Feet

ROYAL ASIATIC SOCIETY — LIBRARY OF THE BOMBAY BRANCH

GROUND PLAN of the Church of the Resurrection at JERUSALEM, commonly called the Holy Sepulchre

1837


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